

STANDARD CHINESE

A Modular Approach

MODULE 7: SOCIETY

STUDENT TEXT AND WORKBOOK

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STANDARD CHINESE: A MODULAR APPROACH

STUDENT TEXT AND WORKBOOK

MODULE 7: SOCIETY

Before starting Unit 1 of this module, you should have completed core modules 1 through 6 and the optional modules Personal Welfare, Restaurant, and Hotel.

May 1981

PREFACE

Standard Chinese: A Modular Approach originated in an interagency conference held at the Foreign Service Institute in August 1973 to address the need generally felt in the U.S. Government language training community for improving and updating Chinese materials to reflect current usage in Beijing and Taipei.

The conference resolved to develop materials which were flexible enough in form and content to meet the requirements of a wide range of government agencies and academic institutions.

A Project Board was established consisting of representatives of the Central Intelligence Agency Language Learning Center, the Defense Language Institute, the State Department's Foreign Service Institute, the Cryptologic School of the National Security Agency, and the U.S. Office of Education, later joined by the Canadian Forces Foreign Language School. The representatives have included Arthur T. McNeill, John Hopkins, and John Boag (CIA); Colonel John F. Elder III, Joseph C. Hutchinson, Ivy Gibian, and Major Bernard Muller-Thym (DLI); James R. Frith and John B. Ratliff III (FSI); Kazuo Shitama (NSA); Richard T. Thompson and Julia Petrov (OE); and Lieutenant Colonel George Kozoriz (CFFLS).

The Project Board set up the Chinese Core Curriculum Project in 1974 in space provided at the Foreign Service Institute. Each of the six U.S. and Canadian government agencies provided funds and other assistance.

Gerard P. Kok was appointed project coordinator, and a planning council was formed consisting of Mr. Kok, Frances Li of the Defense Language Institute, Patricia O'Connor of the University of Texas, Earl M. Rickerson of the Language Learning Center, and James Wrenn of Brown University. In the fall of 1977, Lucille A. Barale was appointed deputy project coordinator. David W. Dellinger of the Language Learning Center and Charles R. Sheehan of the Foreign Service Institute also served on the planning council and contributed material to the project. The planning council drew up the original overall design for the materials and met regularly to review their development.

Writers for the first half of the materials were John H.T. Harvey, Lucille A. Barale, and Roberta S. Barry, who worked in close cooperation with the planning council and with the Chinese staff of the Foreign Service Institute. Mr. Harvey developed the instructional formats of the comprehension and production self-study materials, and also designed the communication-based classroom activities and wrote the teacher's guides. Lucille A. Barale and Roberta S. Barry wrote the tape scripts and the student text. By 1978 Thomas E. Madden and Susan C. Pola had joined the staff. Led by Ms. Barale, they have worked as a team to produce the materials subsequent to Module 6.

All Chinese language material was prepared or selected by Chuan O. Chao, Ying-chi Chen, Hsiao-jung Chi, Eva Diao, Jan Hu, Tsung-mi Li, and Yunhui C. Yang, assisted for part of the time by Chieh-fang Ou Lee, Ying-ming Chen, and Joseph Yu Hsu Wang. Anna Affholder, Mei-li Chen, and Henry Khuo helped in the preparation of a preliminary corpus of dialogues.

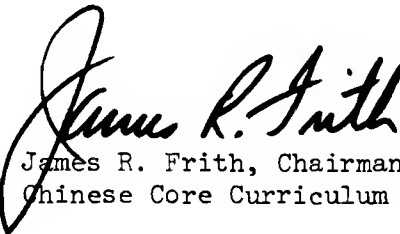
Administrative assistance was provided at various times by Vincent Basciano, Lisa A. Bowden, Jill W. Ellis, Donna Fong, Renee T.C. Liang, Thomas E. Madden, Susan C. Pola, and Kathleen Strype.

The production of tape recordings was directed by Jose M. Ramirez of the Foreign Service Institute Recording Studio. The Chinese script was voiced by Ms. Chao, Ms. Chen, Mr. Chen, Ms. Diao, Ms. Hu, Mr. Khuo, Mr. Li, and Ms. Yang. The English script was read by Ms. Barale, Ms. Barry, Mr. Basciano, Ms. Ellis, Ms. Pola, and Ms. Strype.

The graphics were produced by John McClelland of the Foreign Service Institute Audio-Visual Staff, under the general supervision of Joseph A. Sadote, Chief of Audio-Visual.

Standard Chinese: A Modular Approach was field-tested with the cooperation of Brown University; the Defense Language Institute, Foreign Language Center; the Foreign Service Institute; the Language Learning Center; the United States Air Force Academy; the University of Illinois; and the University of Virginia.

Colonel Samuel L. Stapleton and Colonel Thomas G. Foster, Commandants of the Defense Language Institute, Foreign Language Center, authorized the DLIFLC support necessary for preparation of this edition of the course materials.

A handwritten signature in black ink, reading "James R. Frith". The signature is stylized with a large, looping initial "J" and a trailing flourish.

James R. Frith, Chairman
Chinese Core Curriculum Project Board

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INTRODUCTION

SECTION 1: TO THE STUDENT

With the Society module, you are taking a step up to a new level of expression in Chinese. Up till now, you have been dealing with relatively short sentences about concrete situations. In this module, you will start to encounter longer sentences and more abstract statements. The transition will take some time, but you can make it easier on yourself by developing methodical ways of approaching the new material in each unit. The following suggestions may help.

Keep in mind from here on in that the two skills you will continue to work on, production and comprehension, are no longer expected to stay at approximately the same level. It is natural for your ability to understand what others say to increase more rapidly than your ability to express your own thoughts. As you work through the Society module, bear in mind that, while you are asked to understand all the dialogues, you are required to be able to produce only a limited part of the language you will hear. This is specified in the module objectives, the unit vocabulary lists, and the introductions to the units.

How to Use the Book

Each unit of this book presents quite a bit of new information--much more than anyone can master in a few days' time. This is because information has also been included simply for comparison or for your future reference. This is what you should master in each unit:

- (1) The new grammar listed in the introduction for each unit.
- (2) The basic meanings of each vocabulary item. (Related meanings may be given in the reference notes for purposes of comparison, but you are not required to remember them.)
- (3) The cultural background information discussed in some reference notes and contained in each unit's review dialogue.

You may find it helpful to read through the reference notes three times. On the first time through, read only the notes on cultural background. The second time, go through the notes that explain new grammatical structures. The third time, read only the notes on the meanings and usage of new words. For review, test yourself on the example sentences in the notes by covering the Chinese column and trying to translate the English column into Chinese. Check your answer immediately.

How to Use the Tapes

Starting with Module 7, there will be only two thirty-minute tapes per unit, instead of five.

Tape 1 introduces the material on the Reference List, giving you a chance to learn to understand these sentences and to practice saying them. Tape 1 replaces both the C-1 and P-1 tapes which you used in Modules 1 through 6.

You will find that the Tape 1 is denser in content and faster paced than either the C-1 or P-1 tapes. The number of new vocabulary items in each unit has been increased from 20-25 to 30-35. You will also notice that the sentences have increased in length. Since you must learn to understand as well as say these sentences from a single tape, you may find that you need to rewind the tape and review the presentation of each sentence several times. In addition, explanations which were formerly found on the C-1 and P-1 tapes are now found only in the Reference Notes.

Tape 2 replaces the C-2 and P-2 tapes. Each Tape 2 will start off with a review of the sentences from the Reference List. This will be followed by three exercise dialogues. You should listen to each dialogue until you understand it thoroughly. The workbook which accompanies Tape 2 describes the setting of the conversation and provides you with the new vocabulary you need to understand it. (You are not required to learn these additional vocabulary items.) The workbook also contains questions about each dialogue, for which you will need to prepare answers in Chinese. Your teacher will ask you to answer these and other questions about the conversation in class.

When you listen to the recorded dialogues, aim only for comprehension of the ideas. Whether or not you can repeat the sentences word for word is not critical. Since they are in colloquial style, the dialogues sometimes contain phrasing which you are not expected to be able to imitate at this stage, yet with a little effort (it is expected to take repeated listenings), you will understand.

SECTION 2: TO THE TEACHER

The format of the core modules from this point on differs considerably from those preceding, and teaching methods should be adapted to the requirements of this new format. Below are a few suggestions on how to use this and subsequent core modules.

How to Use the Reference Notes

The reference notes in Society include grammatical explanations, discussions of the usage of new words, and some cultural background information. They are called "reference" notes for a reason: they are here for the student's present and future reference. They are not intended as material for classroom study or discussion, for in these later modules, as in the first six, the bulk of classroom time should be spent in the actual use of Chinese. The thoroughness of the notes is intended to relieve you of the need to give lectures on grammar and usage and allow you to devote most of your time with students to live practice of the language. You should familiarize yourself with the content of the notes so that when students pose questions on word usage or a new structure, you can simply refer them to the relevant note.

The copiousness of example sentences in the notes has a double purpose. First, along with the idiomatic English translations, they show the versatility of the vocabulary items they introduce; at this level of study, a single English translation can seldom fully do justice to the range of nuances expressed by a Chinese word. Second, students can use the example sentences at home for translation practice, either Chinese-English or English-Chinese, using a strip of paper to cover the target-language column and then checking their answer for immediate reinforcement.

How to Use the Exercise Dialogues

The three exercise dialogues in each unit (exercises 2, 3, and 4) present completely different situations and characters from the unit review dialogue, but include the same new vocabulary and structures. They provide extra listening comprehension practice at normal conversational speed, an area which should receive increased attention from both student and teacher beginning with this module.

The language of many of the exercise dialogues is very colloquial and thus a change from the style of the preceding modules. At this stage, students must accustom themselves to hearing everyday Chinese, and if given ample practice, their comprehension will improve quickly. But bear in mind that students are not expected to be able to produce sentences in this colloquial style, only to understand them.

The taped exercises 2, 3, and 4, are to be listened to outside of class as many times as is necessary for the student to answer the questions in the workbook section. In class, the teacher should ask the questions, rephrased in Chinese, and have students answer from their notes or, preferably, from

memory. If students bring up questions on colloquialisms contained in the dialogues at this time, handle them quickly; avoid digressions on expressions which are not required for production. The point of this activity is for the students to talk--to practice saying the new words and structures of the unit.

Further Classroom Activities

(1) Use the subjects discussed in the dialogues as points of departure for class discussions in which the teacher takes the part of the Chinese who wants to understand American society and the American students try to explain their ways of thinking and doing things. Depending on class size, the level of the students, and individual students' competitiveness or reticence, these conversations will need to be more or less structured. If necessary in order to maintain the flow of ideas or to keep a small number of students from dominating the discussion, everyone can be asked to outline possible answers before coming to class, or the teacher may prepare an outline for the students.

(2) Students can be asked to tell the story of the review dialogue or an exercise dialogue in their own words. This can be done by the whole class together; if one student omits an important point in the story, another student can remind him of it or supply it himself.

(3) Have students pick out from the reference list and the dialogues certain sentences which serve a particular communicative function. The Chinese material in this book is especially suited to this type of exercise because of the colloquial tone of the dialogues and the range of emotions and linguistic functions displayed within them. For example, the students may be asked to find a sentence that conveys enthusiasm toward an idea, one that conveys tentativeness when asking a question about a delicate subject, or one that conveys a desire to be helpful. Using the sentences thus found as take-off points, the teacher can then ask the students to come up with other sentences with the same linguistic function, or ask them to change elements of the sentence to vary its function.

For example, Unit 1 of Society presents some sentences (in the reference list and dialogues) that can be used as responses to proposals:

Wǒ kǎolǚ kǎolǚ.	I'll think it over. (non-committal)
Fěicháng hǎo.	Great. (enthusiastic)
Nà wǒmen shuōhǎo le . . .	Then we've agreed . . . (decisive)
Jiù zhèiyang.	It's settled. (decisive)

Students can be asked to add to this list sentences expressing a wider range of responses to a proposal, e.g., flat rejection (Bù xíng!), scandalization (Nà zěnmē kěyǐ a!), lukewarm acceptance (Kěyǐ . . . or Yě hǎo), indecisiveness (M . . . or Nà, wǒ hái dēi xiǎngyixiǎng or Zài shuō ba), etc. If you make up supplementary exercises, you may find it effective to base them on the communicative functions of sentences contained in each unit. A list of these functions will be found in each unit's introduction.

(4) If the teacher and students find that the new grammar needs to be separately discussed in class, such sessions should be confined to a review of the essential new structures, as listed in each unit's introduction.

Review

The two review tapes consist simply of exercises requiring the students to translate the reference list sentences for Units 1 to 4 and 5 to 8, respectively. The original order of the sentences in the text has been scrambled. The first section of each tape is translation from Chinese to English, the second from English to Chinese.

Because material introduced in this module is frequently repeated in subsequent lessons, regular review will not be as important as in the earlier modules, where the situational nature of the lessons means that some vocabulary introduced in order to handle one kind of situation occurs in that one module only. However, if desired, one of each unit's exercise dialogues can be reserved for review: have students listen to only two instead of all three exercise dialogues while doing the unit, and then return to the third dialogue several units later to brush up on the vocabulary and structures.

TAPES FOR MODULE 7 (SOC)

Unit 1: SOC 1.1, SOC 1.2
Unit 2: SOC 2.1, SOC 2.2
Unit 3: SOC 3.1, SOC 3.2
Unit 4: SOC 4.1, SOC 4.2
Unit 5: SOC 5.1, SOC 5.2
Unit 6: SOC 6.1, SOC 6.2
Unit 7: SOC 7.1, SOC 7.2
Unit 8: SOC 8.1, SOC 8.2

Review Tapes: SOC Review 1-4, Tape 1 (Chinese to English)
SOC Review 1-4, Tape 2 (English to Chinese)
SOC Review 5-8, Tape 1 (Chinese to English)
SOC Review 5-8, Tape 2 (English to Chinese)

MODULE 7: SOCIETY

The Society Module (SOC) will provide you with the linguistic skills and cultural background information you need to visit a Chinese family, discuss some aspects of family life and society, to find out how someone's family fits into the pattern of traditional Chinese society, and how it reflects the changes of modern society.

Before starting this module, you must take and pass the MTG Criterion Test. In addition, it is assumed that by this point you will have already completed the optional modules Personal Welfare, Restaurant, and Hotel; vocabulary from these modules is now considered taught.

The SOC Criterion Test will focus largely on this module, but material from the first six core modules and associated resource modules is also included.

OBJECTIVES

Upon successful completion of this module, you should be able to

1. Give the English equivalent for any Chinese sentence in the SOC Reference Lists.
2. Say any Chinese sentence in the SOC Reference Lists when cued with its English equivalent.
3. Ask someone about the size of his family, which family members live at home, and where other family members live and why.
4. Use the rules of Chinese etiquette in social visits: the proper times for visiting; the custom of offering refreshments to visitors and the type of response expected from the visitor; and some polite ways to end a social visit.
5. Discuss the status, duties, and responsibilities of sons in the traditional Chinese family.
6. Discuss the different relationships within the Chinese family, especially those between parents and children, and between mother-in-law and daughter-in-law.
7. Explain why the large (extended) family was the ideal pattern in traditional Chinese society.

SOC, Objectives

8. Use the proper terms for referring to your own or someone else's children, and understand the terms for addressing one's children directly; use the terms for paternal grandparents; use the terms for the parents of one's friend.
9. Understand why early marriage was a common practice in traditional China.
10. Discuss the effects of the development of industry and business on traditional Chinese society.
11. Discuss the concept of filial obedience.
12. Compare the position of women in Chinese society before and after the founding of the People's Republic of China.
13. Discuss traditional marriage arrangements in China and the roles women were placed in as a result. Understand the government's policy toward marriage after 1949 and the actual changes that have occurred.
14. Explain and defend some of your personal views on topics such as equality of the sexes, the status of women, living together, marriage, parent-child relationships, care of the elderly, the effects of political and economic conditions on society, crime, and drug abuse.

UNIT 1

Travel Plans

INTRODUCTION

Grammar Topics Covered in This Unit

1. The pattern (Verb) de shi....
2. Phrases with guānyú, "concerning," "about."
3. The directional ending -lái.
4. The auxiliary verb huì, "might," "be likely to," "will."
5. The sentence marker -de, "that's the way the situation is."

Functional Language Contained in This Unit

1. Offering a visitor something to drink.
2. Responding to an offer of something to drink.
3. Concluding a social visit.
4. Telling someone you can't take the time to explain something but will talk about it later.
5. Presenting a suggestion or proposal to do something.
6. Responding to a suggestion or proposal to do something.

Unit 1, Reference List

1. A: Jīntiān wǒ jièdao yìběn
hǎo xiǎoshuō. Today I borrowed a good
novel (from someone).
B: Shénme xiǎoshuō, ràng ni
zèrme gāoxìng? What novel is it that
makes you so happy?
2. A: Zhèiběn xiǎoshuō xiěde shì
dàlùde qíngkuàng. This novel is about the
situation on the mainland.
B: Guānyú dàlùde? Jiè gěi wǒ
kànkàn xíng bu xíng? About the mainland? How about
lending it to me to read?
3. A: Xiàge xuéqī nǐ xiǎng
yánjiū shénme? What are you going to do
research on next semester?
B: Hái shì lǎo wèntí: Zhōng-
guóde zhèngzhì qíngkuàng. It's still the same old topic: the
political situation in China.
4. A: Zuótiān Xiǎo Míng gěi tā
nǚpéngyou xiě xìn, xiěde
hǎo cháng! Yesterday Xiǎo Míng wrote a
letter to his girl friend,
and it was really long!
B: Niánqīng rén zǒng shì niánqīng
rén. Wǒ niánqīngde shíhou Young people are always young people.
yě shì zhèiyang, nǐ wàng le? When I was young I was like that
too, have you forgotten?
5. A: Shǔjiàde shíhou, nǐ xiǎng
dào nǎr qu wánrwanr? Where do you want to go
over summer vacation?
B: Wǒ xiǎng dào Yàzhōu
jǐge guójiā qu kànkàn. I'd like to go visit a few
countries in Asia.
6. A: Zěnme, nǐ xiǎng yánjiū
Yàzhōude wénhuà chuántǒng? Oh? Do you want to do research
on Asia's cultural tradition?
B: Bù néng shuō yánjiū. Wǒ
zhǐ shì xiǎng qù kànkàn
nàlǐde shèhuì qíngkuàng. It can't be called research. I
just want to go have a look at
the social situation there.
7. A: Lǎo Wáng, wǒ jīntiān gǎnjué
hěn bu shūfu. Lǎo Wáng, I feel awful today.
B: Kuài zuòxia, wǒ qù gěi ni
dào bēi chá lai. Sit down and I'll go pour you
a cup of tea.

8. A: Nǐ qùde nèige dìfang
zhèngzhì, jīngjì fāngmiànde
qíngxíng zěnmeyàng?
What was the political and economic
situation like where you went?
- B: Jǐjù huà shuōbugīngchu,
yǒu shíjiān wǒ zài gēn
nǐ mǎnmǎnr shuō ba.
I can't explain it clearly in just
a few sentences; when I have
time I'll tell you all about it.
9. A: Yánjiū Zhōngguó xiànzài de
wèntí yíding děi dòngde
Zhōngguó lìshǐ.
To study the problems of China now,
you have to understand Chinese
history.
- B: Nǐ shuōde zhèiyidiǎn hěn
yàojǐn, wǒ kǎolǔ kǎolǔ.
This point of yours is very important;
I'll think it over.
10. A: Nǐ zài Zhōngguó zhù liǎng-
nián, yíding huì xuéhǎo
Zhōngwénde.
If you live in China for two years,
you're sure to learn Chinese
very well.
- B: Shì a, yìfāngmiàn kéyì
xuéhǎo Zhōngwén, yìfāngmiàn
yě kéyì duō zhīdao yidiǎnr
Zhōngguóde shìqíng.
Yes, on the one hand I can learn
Chinese well, and on the other
hand I can find out more things
about China.

ADDITIONAL REQUIRED VOCABULARY

11. yìbiān(r)...yìbiān(r) doing...while doing...
12. yímiàn...yímiàn... doing...while doing...

VOCABULARY

cháng chuántǒng	to be long tradition, traditional
dàlù	mainland, continent
dào	to pour
-diǎn	point
dǒngde	to understand, to grasp, to know
-fāngmiàn (-fāngmian)	aspect, side, area, respect
gǎnjué	feeling, sensation; to feel, to perceive
guānyú	as to, with regard to, concerning, about
guójiā	country, state, nation; national
huì	might, be likely to, will
jiè	to borrow; to lend
jièdao	to successfully borrow
-jù	sentence; (counter for sentences or utterances, often followed by <u>huà</u> , "speech")
kǎolǚ	to consider, to think about
mǎnmǎnr (mǎnmàn)	slowly; gradually, by and by; taking one's time; in all details
niánqīng	to be young
qíngkuàng	situation, circumstances, condition, state of affairs
qíngxíng	situation, circumstances, condition, state of affairs
ràng	to make (someone a certain way)
shèhuì	society, social
shǔjià	summer vacation
shuōbuqīngchu	can't explain clearly
wénhuà	culture
xiǎoshuō	fiction, novel
(-)xuéqī	semester, term (of school)
yánjiū (yánjiu, yánjiù)	to study (in detail), to do research on; research
Yàzhōu (Yǎzhōu)	Asia

yìbiān(r)...yìbiān(r)...	doing...while doing...
yìfāngmiàn..., yìfāngmiàn...	on the one hand..., on the other hand; for one thing..., for another...;
yímiàn(r)...yímiàn(r)...	doing...while doing... doing...while doing...
zhèngzhi	politics, political affairs; political
zǒng	always; inevitably, without exception, after all, in any case
zuòxia	to sit down

Unit 1, Reference Notes

1. A: Jīntiān wǒ jièdào yìběn
hǎo xiǎoshuō. Today I borrowed a good
novel (from someone).

B: Shénme xiǎoshuō, ràng nǐ
zènme gāoxìng? What novel is it that
makes you so happy?

Notes on No. 1

jiè: "to borrow" [Also "to lend," see Notes on No. 2.]

Wǒ dào túshūguǎn qù jiè shū. I'm going to the library to borrow
[take out] some books.

For "from," use gēn or xiàng* for people and cóng for place names like the
library.

Wǒ méi dài qián, xiǎng gēn
(xiàng) Níngníng qù jiè. I didn't bring any money. I want to
go borrow some from Níngníng.

Wǒ cóng túshūguǎn jièle yìběn
Zhōngguó lìshǐ shū. I borrowed a Chinese history book
from the library.

Cóng can only be followed by a person if the person is made into a place name,
for example by the addition of nèr (nàli):

Wǒ cóng tā nèr jièle wǔkuài qián. I borrowed five dollars from him.

For people, you may also use the common pattern wèn...jiè..., literally
"ask...borrow...":

Wǒ wèn ta jièle yìběn shū. I borrowed a book from him.

Wǒ bù hǎo yìsi wèn biérén jiè
qián. I'm too embarrassed to borrow money
from other people.

jièdào: The ending -dào expresses that the borrowing results in the
thing being obtained. You learned -dào and the similar Běijīng -zhào in the
verb jiēdào/jiēzhào, "to receive," in the Meeting module.

You need to know not only what the ending -dào means, but also when
to use it and when not to. This can't be summed up in one neat formula,
but you will see from the following examples that -dào is used when there
was a question of not being able to get the thing. Jiè by itself does not
necessarily imply obtaining, so you can use it in situations when you tried
to borrow something but couldn't get it.

Wǒ gēn tā jièle yìběn
zìdiǎn. I borrowed a dictionary from him.

*Xiàng is used more in written style.

Wǒ qù jièguo, kěshi méi jièdào. I went and tried to borrow it, but I didn't get it.

A: Nǐ cóng túshūguǎn jièdào nàiběn Měiguó lìshǐ shū le ma? Did you get that American history book out of the library?

B: Méiyǒu, dōu jièchuqu le. No, they had all been taken out.
Dàgài xià Xīngqīyī cái néng I probably won't be able to (borrow and) get it until next Monday.
jièdào.

Jiè may have certain other directional or resultative endings. Here are examples.

Zài zhèr kàn kéyì, bù néng jièchuqu. You can read it here, but you can't take it out.

Tā bǎ wǒde chē jièqu le. He borrowed my car (and took it away).

Tā bǎ nàiběn shū jièzǒu le. He borrowed that book (and took it away).

Wǒ cóng tā nèr jièlai wǔkuài qián. I borrowed five dollars from him.

ràng: "to make" someone a certain way, or "to cause" someone to become a certain way. When used this way, ràng is followed by a person and an adjectival verb. You learned ràng as "to let" in the Welfare module: Ràng wǒ kànkàn nǐde hùzhào, "Let me see your passport." [Ràng can also mean "to have," "to tell," or "to make" someone do something.]

Tā shuōde huà ràng wǒ hěn shēng-qì. What he said made me very angry.

Tā nàme bú kèqì ràng tā péngyou hěn bù hǎo yìsi. He embarrassed his friend by being so rude.

Shénme xiǎoshuō?--ràng nǐ zhème gāoxìng: There is a pause after the question shénme xiǎoshuō, and the rest of the sentence, ràng nǐ zhème gāoxìng, is like an afterthought. Compare these examples:

Zhèi shì shénme kāfēi?--zhème hǎo hē. What kind of coffee is this? It's so good.

Zhèi jiù shì nǐ mǎide chē?--zènme nánkàn! So this is the car you bought? It's so ugly!

Nǐ xǐhuan shùxué a?--nàme méi yìsi! You like math?--such a boring thing!

2. A: Zhèiběn xiǎoshuō xiěde shì
dàlùde qíngkuàng. This novel is about the
situation on the mainland.
- B: Guānyú dàlùde? Jiè gěi wǒ
kànkàn xíng bu xíng? About the mainland? How about
lending it to me to read?

Notes on No. 2

xiě: This verb which you learned as "to write" is also one of several ways that "about" is expressed in Chinese. When used with this meaning, xiě usually appears in the (Verb) de shì construction discussed immediately below.

xiěde shì: This structure, (Verb) de shì, is a major structure of Chinese, so pay extra attention! Use (Verb) de shì when the verb is not new information and you want to focus instead on the identity of the thing talked about. The pattern itself makes an equational sentence, that is, an A EQUALS B sentence:

A	IS	B
VERB de	shì	B
Tā zuòde	shì	báicǎi.

"What he's making is cabbage."

In sentence 2A, the verb xiě is not new information because any novel must "be written about" something. The object dàlùde qíngkuàng is new information which is focused on.

- A: Nǐ zài Jiāzhōu Dàxué niànde
shì shénme? What is it that you study at the
University of California?
- B: Wǒ niànde shì jīngjìxué. It's economics.
- Zhèige diànyǐng jiǎngde shì
yige Zhōngguó rén qù Měiguó
wánde shì. This film is about a Chinese going
to America to visit.
- Gāngcái nǐ jiàode shì shénme?
Shì fàn háishi miàn? What did you order just now? Rice
or noodles?
- Nǐ xiànzài shuōde shì wǒ háishi
tā? Is the person you're talking about
now me or him?
- Tā hěn xǐhuan kàn shū, kěshi tā
kànde dōu shì yìxiē méi yìside
xiǎoshuō. He likes to read, but all he reads
are stupid novels.

dàlù: "continent, mainland" Zhōngguó dàlù is "mainland China," which may also be called dàlù for short just as we say "the mainland".

Other ways are by using the verb jiǎng, "to talk about," as in Zhèiběn shū jiǎng shénme?, "What is this book about?"; and guānyú (see the note in this section).

qíngkuàng: "situation, circumstances, state of affairs, condition"
Used much more frequently in Chinese than any single one of these translations is used in English. Sometimes the Chinese language uses qíngkuàng when in English we would just say "things" or "the way things are."

Nǐde qíngkuàng gēn tāde chàbuduō. You and he are in about the same situation.

Wǒ dìdìde jīngjì qíngkuàng bù tài hǎo. My younger brother's financial situation isn't too good.

Nà shì sìshínián qián de shì, That was forty years ago. Now
xiànzài qíngkuàng bù tóng le. things are different.

A: Nǐ néng bu néng gěi wǒ jiǎng- Could you tell me about the way
jiāng nǐ zài dàlùde qíngkuàng? things were for you on the mainland?

B: Nǐde yìsi shì wǒ zìjǐde qíng- Do you mean my own situation?
kuàng ma?

Sometimes qíngkuàng means the "picture" about a place (especially an organization); in such cases it may not be necessary to translate it literally.

Tā gěi wǒmen jièshaole tāmen He gave us a presentation (briefing)
xuéxiào de qíngkuàng. on their school. (E.g., what
grades, how many students and
teachers, what subjects are taught,
etc.)

Wǒ bù tài shúxī Měidàsīde I'm not too familiar with (the way
qíngkuàng. things are at) the Department of
American and Oceanic Affairs.

guānyú: "with regard to, concerning" The phrase guānyú dàlùde means literally "one concerning the mainland." Guānyú is rather formal. In everyday speech, the idea of "about" is more often expressed in other ways*, but guānyú is often used in formal contexts.

Guānyú is a prepositional verb, which means it is followed by a noun (its object) and is related to the main verb. It is not the best behaved of prepositional verbs, however. Guānyú does not occur where you would normally expect to find a prepositional verb phrase (before the verb, e.g., dào Zhōngguó qù). Nor does guānyú occur in a sentence the way "about" does in English. "About" phrases in English are free to occur after the verb, e.g., "talk about Chinese history," "think about your problem." A guānyú phrase (that is, guānyú and its object) can only occur in the following places in the sentence:

*Other ways include using the verbs jiǎng and xiě (see Notes on No. 2). For example, if I am watching a T.V. program and you walk into the room and want to ask, "What's this about?" the most "everyday" way would be jiǎng shénme de? (actually an abbreviated form of Zhèige jiémù [program] shì jiǎng shénme de?). It would sound stilted to use guānyú in such an informal situation. You see another example of how "about" is expressed in Chinese on the next page under number (3) in the little dialogue: "About what?" is Shénme diányǐng?

- (1) Guānyú can occur at the beginning of the sentence to introduce the topic about to be commented on.

Guānyú nèijiàn shì, wǒ shénme dōu bù zhīdào.	Concerning that matter, I don't know anything. (OR I don't know anything about that matter.)
Guānyú nèrde qíngkuàng, nǐ gěi wǒ dǎtīng dǎtīng hǎo ba?	Would you please ask for me about the situation there?
Guānyú zhèige, nǐmen hái yǒu méiyǒu shénme wèntí?	Do you have any other questions about this?

- (2) Guānyú can also occur in a phrase with -de which modifies a noun.

Xièxie nǐ gāosu wǒ zhème duō guānyú dàlùde qíngkuàng.	Thank you for telling me so much about the situation on the mainland.
Tā zhīdao hěn duō guānyú zhèi-fāngmiànde shìqíng.	He knows a lot (of things) about this field.
Wǒmen zhèlǐ méiyǒu duōshao guānyú Zhōngguóde shū.	We don't have very many books about China here.

It also occurs in a phrase with -de, the whole phrase acting as a noun.

Wǒ cóng Xiǎo Zhào nàr jièlai yīběn shū, shì guānyú Zhōngguó càide, nǐ kànkàn.	I borrowed a book from Xiǎo Zhào. It's (a book) about Chinese food. Have a look at it.
---	--

- (3) A guānyú phrase (guānyú + noun) is occasionally used alone as an abbreviated sentence.

Wǒ zuótiān kànle yige diànyǐng.	I saw a movie yesterday.
Shénme diànyǐng?	About what?
Guānyú Fǎguó...	About France...
Guānyú Fǎguóde shénme?	About what (aspect) of France?
Guānyú Fǎguóde jīngjì.	About the French economy.

Compare the following English and Chinese sentences. Although the parts in parentheses are optional in English, the Chinese sentences would be considered wrong without the underlined -de phrases. (For the first example you need to know xiāoxi, "news.")

Nǐ tīngshuō guānyú Tiětuō <u>de xiāoxi</u> ma?	Have you heard (the news) about Tito? (i.e., that he had died)
Bú yào wèn wǒ guānyú shùxué <u>de wèntí</u> .	Don't ask me (any questions) about math.

jiè gěi wǒ kànkān: "lend (it) to me to read" In exchange 1, jiè was translated "borrow." Now you see it used for "to lend." To say "lend something to someone," the gěi phrase always follows the verb jiè.^{*} If the indirect object (person who receives) is a pronoun, gěi may be omitted:

Jiè wǒ yìzhī bǐ. Jiè gěi wǒ yìzhī bǐ.	}	Lend me a pen.
--	---	----------------

(In this extremely common sentence, the gěi is more frequently omitted.)

- | | |
|--|---|
| 3. A: Xiàge <u>xuéqī</u> nǐ xiǎng
<u>yánjiū</u> shénme? | What are you going to do
research on next semester? |
| B: Hái shì lǎo wèntí: Zhōng-
guóde <u>zhèngzhì</u> qíngkuàng. | It's still the same old topic:
the political situation in China. |

xuéqī: "semester, term" Since xuéqī means literally just "school-period," it could conceivably apply to a scholastic term of any length, including quarters. Chinese schools, however, run on the semester system (fall-winter and winter-spring).

Xiànzài yǒude Měiguó dàxué yíge xuéqī zhǐ yǒu shíèr-sānge lǐbài.	Some American colleges have semesters which last only twelve or thirteen weeks.
---	---

Shàngge xuéqī nǐ dōu niànle shénme?	What (courses) did you take last semester?
--	---

Xuéqī may also be used without the counter -ge: shàngxuéqī, xiàxuéqī, yìxuéqī, etc.

yánjiū: "to do research on" a topic (usually at the graduate level or above). Sometimes may be translated as "to study" (in depth, not just preparing for a test).

Tā yánjiūde shì nǚfāngmiande wèntí?	What area does she study (OR do research on)?
Kē Jiàoshòu zài jīngjì fāngmian- de yánjiū shì dàjiā hěn shóuxīde.	Everyone is familiar with Professor Kē's research in the area of economics.
Tāde yánjiū gōngzuò hěn zhòng- yào.	His research work is very important.

Another meaning is "to look into, to consider, to discuss" (possibilities, opinions, questions):

* A gěi phrase before jiè would mean "for," not "to." Example: Tā gěi wǒ jièle jǐběn shū, "He borrowed a few books for me."

Zhèige wèntí wǒmen děi yánjiū
yánjiū.

We should discuss (OR look into this)
question.

zhèngzhi: "politics, political affairs; political"

Keep in mind that because of China's political system, the word zhèngzhi has a different set of meanings than we are used to. This is a large question which we will not go into in depth here. But to give you an idea of this concept, here is the definition of zhèngzhi from a Chinese dictionary.

zhèngzhi: The concentrated expression of economics. It comes into being on a particular economic base, serves the economic base, and has a tremendous influence on economic development. In a class society, economic interests are the most fundamental interests of the different classes. In order to safeguard their own interests, the classes inevitably wage intense class struggle among each other. Therefore, class struggle and handling relations between the classes becomes the main content of politics. The relations which politics must handle are the internal relations of a class, relations between the classes, relations between nationalities, and international relations. Politics is manifested in policies and activities in the areas of national life and international relations of political parties, social groups, and social forces which represent certain classes. The politics of the exploiting class has as its aim to oppress the working people and to preserve its own narrow interests. In the politics of the proletariat, bourgeois rule is overthrown with revolutionary violence under the leadership of the proletarian political party, and the dictatorship of the proletariat is established; after power has been seized, socialist revolution is carried through to the end, class struggle is properly waged, and contradictions between ourselves and the enemy as well as contradictions among the people . . . are properly handled; then the focus of struggle is progressively turned towards engaging in the cause of socialist construction and devoting major efforts to developing production, and creating the conditions needed to completely abolish classes and bring about communism.

Note in particular how the politicization of everyday personal relations in the PRC has resulted in zhèngzhi being used in a host of phrases such as "political influence," "political relations," "political background," "political qualifications," etc.

4. A: Zuótiān Xiǎo Míng gěi tā
nǚpéngyou xiě xìn, xiěde
hǎo cháng! Yesterday Xiǎo Míng wrote a
letter to his girl friend,
and it was really long!
- B: Niánqīng rén zǒngshì niánqīng
rén. Wǒ niánqīngde shíhou
yě shì zhèiyang, nǐ wàng le? Young people are always young
people; when I was young
I was like that too, have you
forgotten?

Notes on No. 4

cháng: "to be long" in physical length, or in some cases, time.* The
opposite of cháng is duǎn, "to be short."

Chángchéng yǒu duō cháng? How long is the Great Wall?
Yǒu liùqiānduō gōnglǐ (cháng). It's over six thousand kilometers
(long).

Nǐ xiěde tài cháng le, duǎn You made this (piece of writing) too
yidiǎnr, hǎo bu hǎo? long. Could you shorten it?

Wǒ hěn cháng shíjiān méi kànjian I haven't seen him in a long time.
ta le. (Hěn cháng shíjiān is the same
as hěn jiǔ)

Wǒ xiǎng nǐ zài nàr zhǎo fángzi I'm sure it will take you a long time
yíding xūyào yige hěn chángde to find a house there.
shíjiān.

Tā zài zhèr gōngzuòde shíjiān yǒu How long did he work here?
duō cháng?

niánqīng: "to be young" While the idea of being young is often
relative to a particular situation, niánqīng rén usually means people from
the teens through the twenties.

Tā niánqīngde shíhou bǐ xiànzài When she was young she was even more
gèng hǎo kàn. beautiful than now.

Niánqīng rén dōu xǐhuan wánr. All young people like to have fun.

zǒng: "always, invariably" Like other adverbs such as zhēn, "really,"
and hái, "still," zǒng is often followed by shì.

Nǐ zǒngshì wèn wo wèntí. You always ask me questions.

*There are other words for "long" in other contexts. When referring to dis-
tance, use yuǎn: Lù hěn yuǎn, "It's a long way." For time, you will also
need jiǔ: Tā zǒule duō jiǔ le?, "How long has it been since he left?"

**Remember that xiǎo is another word for "young": Tā bǐ wǒ xiǎo yísuì, "He's
a year younger than I." Wǒ xiǎode shíhou usually means "When I was a child."
When speaking to a child, you would say Nǐ hái xiǎo for "You're still young."

Zhèizhǒng shìqíng zǒngshì ràng rén hěn gāoxìng.	This type of thing always makes one very happy.
--	--

Zǒng bù, "always not...", is one way of saying "never":

Tā zǒng bù xǐhuan biérén wèn tā jiālide shì.	He never likes other people to ask about his family.
---	---

Zǒng has another use, which is the one you see in exchange 4: Instead of meaning literally "on every occasion" or "at all times," zǒng is used to suggest that a certain state of affairs should be obviously true, regardless of other circumstances. Translations for this meaning depend upon the context; some are "after all, surely, always, in any case, when all is said and done, inevitably, eventually." Other possible translations are suggested in the following examples.

Xiǎoháizi zǒng shì xiǎoháizi, dàle jiù hǎo le.	Children will be children; after they grow up it will be better.
---	---

Nǐ bú jiè wo, wǒ zài zhèr kàn- kan zǒng kěyǐ ba?	If you won't lend it [this book] to me, at least I can read it here, can't I?
---	---

Nǐ niàn shū shì hǎo shì, zǒng bù néng bù chī fàn ba?	It's great that you're studying, but after all, you can't go without eating, can you?
---	---

Nǐ shì Měiguó rén, nǐ zǒng bù néng bù zhīdào Dézhōu zài nǎr ba?!	You're an American, you can't very well not know where Texas is, can you?!
--	--

Nǐ nàzǒu wǒde shū, zǒng děi wèn wo yíxià!	You really should ask before you take one of my books.
--	---

Zǒng yǒu yìtiān, tā huì huílaide.	Someday he will surely come back.
-----------------------------------	-----------------------------------

Èrshíge bú gòu, nà nǐ shuō sān- shíge zǒng gòu le ba?	If twenty isn't enough, then thirty should surely be enough, wouldn't you say?
--	--

A: Gōnggòng qìchē méiyǒu dào nèige dìfāngde, wǒmen děi qí zìxíngchē qu.	There aren't any buses that go there. We'll have to go by bicycle.
---	--

B: Òu, qí chē duó lèi...	Oh, but it's so tiring to ride a bicycle.
--------------------------	--

A: Zǒng bǐ zǒuzhe qù hǎoduō le.	Well, it's much better than walking!
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Lái wǎn yidiǎnr zǒng bǐ bù lái hǎo.	It's better to come a little late than not to come at all.
--	---

A: Guānyú nǐ zhèige wèntí, wǒ
zhīdaode bù duō, dàgài méiyǒu
bànfǎ huídáhǎo.

I don't know much about this question
of yours. I probably can't give
you a good answer.

B: Nǐ zǒng zhīdaode bǐ wǒmen duō,
jiù qǐng nǐ jiǎngjiang ba!

In any case, you know more than we
do, so please try.

5. A: Shǔjiàde shíhòu, nǐ xiǎng
dào nǎr qù wǎnrwanr?

Where do you want to go
over summer vacation?

B: Wǒ xiǎng dào Yàzhōu
jǐge guójiā qù kànkan.

I'd like to go visit a few
countries in Asia.

Notes on No. 5

shǔjià: "summer vacation" In China, summer vacation starts in August and ends in September for high schools; college ends in June and starts in late August.

Zhèige shǔjià wǒ bú dào nǎr qù. This summer vacation I'm not going
anywhere.

Yàzhōu: "Asia" Yà comes from the transliterated word for Asia, Yàxìyà.
Zhōu means "continent." Many people say Yàzhōu.

guójiā: "country, nation, state," literally, "country-family." The
bound word -guó is used only in certain phrases or compound words. Guójiā
is the word to use everywhere else. (Sometimes guó may be used alone, such
as in reference to kingdoms or dukedoms of ancient China. But a modern
nation is called guójiā.)

6. A: Zěnmē, nǐ xiǎng yánjiū
Yàzhōude wénhuà chuántǒng?

Oh? Do you want to do research
on Asia's cultural tradition?

B: Bù néng shuō yánjiū. Wǒ
zhǐ shì xiǎng qù kànkan
nàlǐde shèhuì qíngkuàng.

It can't be called research. I
just want to go have a look at
the social situation there.

Notes on No. 6

Zěnmē?: "oh?; what?; really?" The intonation can change the implica-
tion.

Zěnmē, nǐ yě dào zhèr lái le!

Well, you've come here too!

Zěnmē? Tā bú shì Zhōngguó rén?
Nà tāde Zhōngwén zěnmē zěnmē
hǎo ne?

What? He's not Chinese? Then how
is his Chinese so good?

A: Nǐ xiàwǔ yǒu shíjiān ma?

Do you have any time this afternoon?

B: Zěnmē? Yǒu shì ma?

Why? Is something happening?

wénhuà: "culture, civilization" Also "education, cultural background" as in měiyǒu wénhuàde rén, "an uncultured person" or an "uneducated person."

shèhuì: "society; social" Xīn shèhuì and jiù shèhuì are jargon for the new and old societies (after and before the socialist transformation). "In society" is more often zài shèhuìshàng, less frequently zài shèhuìlǐ.

Xiānggǎngde shèhuì wèntí zhēn duō.

Hong Kong sure has a lot of social problems. (e.g., drugs, killings)

7. A: Lǎo Wáng, wǒ jīntiān gǎnjué hěn bu shūfu.

Lǎo Wáng, I feel awful today.

B: Kuài zuòxia, wǒ qù gěi ni dào bēi chá lai.

Sit down and I'll go get you a cup of tea.

Notes on No. 7

gǎnjué: "to feel; feeling" In 7a, gǎnjué is used as a verb. Here are other examples:

Nǐ gǎnjué zěnmeyàng?

How do you feel?

Nǐ jīntiān gǎnjué hǎo yidiǎnr le ma?

Do you feel better today?

Wǒ gǎnjué tā jīntiān yǒu diǎnr bu gāoxìng.

I get the feeling he's a little unhappy (OR bothered) today.

Suīrán wǒ bù fā shāo le, kěshi zǒng gǎnjué hěn lèi.

Although I don't have a fever any more, I feel very tired all the time.

Here is an example of gǎnjué used as a noun:

Zhèi shì wǒde gǎnjué, nǐde kànfa zěnmeyàng?

That's my feeling, what is your opinion?

zuòxia: "to sit down" Also zuòxialai.

Qǐng zuòxia(lai) tán.

Have a seat and let's talk about it.

dào...lai: Dào is "to pour"; dàolai is "to pour and bring here." You have seen lái used as a directional ending before, as in náxialai, "bring down and here," or pǎolái "run here." There are two things to notice about the meaning of lái as a directional ending: 1) Lái can be used after verbs which tell of movement from one place to another, like pǎo, "to run" or ná, "to carry"; OR after verbs which describe an action without movement from one place to another, such as dào, "to pour." 2) The thing lái refers to, which is what ends up "here," may be the subject OR the object of the sentence. For example, in Tā pǎolai le, "He ran here," it is the subject tā who performs the action of running and comes here. In Tā xiělai yìfēng xìn le, "He has written a letter which has come here," it is the object xìn which is

written and comes here. In Yifu dōu yǐjīng xīlai le, "All the clothes have already been washed and brought here," it is the topic yifu which were washed and brought here.

You will often split lai from the verb by inserting an object like yībēi chá, as in sentence 7B. In fact, in sentence 7B, dào and lai must be split up; lai may not precede the object. The rules allowing lái to precede the object are complex, and here we will just give some examples of usage.

Nǐ nǎr jièlai zhème yíliàng pò
chē?!

Where did you borrow such a beat-up
old car from?

Wǒ zuì xǐhuan nǐ cóng Shànghǎi
mǎilaide nèijiàn máoyī.

I like the sweater you bought in
Shànghǎi best.

Wǒ yídìng gěi nǐ zhǎolai nèiběn
shū OR Wǒ yídìng gěi nǐ zhǎo
nèiběn shū lai.

I'll be sure to find that book for
you.

Nǐ shénme shíhou yǒu shíjiān,
dǎ ge diànhuà lai, wǒmen yìqǐ
qù kàn diànyǐng.

When you get the time, give me a call,
and we'll go see a movie together.
(Lai must follow the object.)

Bié wàngle míngtiān yě bǎ nǐde
nǚpéngyou dàilai.

Don't forget to bring your girlfriend
tomorrow too.

8. A: Nǐ qùde nèige dìfāng,
zhèngzhì, jīngjì fāngmiànde
qíngxíng zěnmeyàng?

What was the political and
economic situation like where
you went?

B: Jǐjù huà shuōbugīngchu,
yǒu shíjiān wǒ zài gēn
nǐ mǎnmǎnr shuō ba.

I can't explain it clearly in
just a few sentences; when I
have time I'll tell you all
about it.

Notes on No. 8

fāngmiàn: "aspect; area; respect; side" This noun is used without a counter. It is a useful, sometimes overused word. You won't have any trouble understanding how fāngmiàn is used, but there will be sentences where you wouldn't have thought to use it. When translating, it is sometimes better just to leave fāngmiàn out of the English than to strain to use the word "aspect," "side," etc.

Fāngmiàn has two main uses:

(1) "aspect, respect, area, field"

Zhèige wèntí yǒu liǎngfāngmiàn.

There are two aspects to this
question.

Wǒmen zài zhèifāngmiàn zuòde
hái bú gòu.

We haven't done enough in this area.

Yīngguó zài jīngjìxué fāngmiàn de yánjiū zuòde bù shǎo. A lot of research in the area of economics has been done in England.

Wǒ méi shíde shíhòu xǐhuan kàn kǎn wénxué fāngmiàn de shū. When I don't have anything to do I like to read books on the subject of literature.

A: Wǒ kànle nǐ xiěde yǐhòu juéde yǒu yìfāngmiàn kěyǐ xiěde gèng hǎo. After reading what you wrote, I feel there's one respect in which you can make it better.

B: Nǐ fāngmiàn ne? What respect?

(2) "party, side," referring to a group of people

Niūyuē fāngmiàn dàgài bú huì yǒu shénme wèntí, kěshì wǒmen yīnggāi hé Běijīng fāngmiàn xiān shāngliang yíxià zài shuō. New York won't have any problem with this, but we should check with Běijīng before going ahead. (meaning groups of people, e.g., offices of a company.)

Guānyú zhèige wèntí, liǎng fāngmiàn de kàn fǎ yǒu diǎn bù tóng. The two sides have somewhat different views on this question.

qíngxíng: In most cases interchangeable with qíngkuàng. In present-day Běijīng speech, at least among the younger generation, qíngkuàng is the more common of these two words.

shuōbùqīngchū: "can't say/explain clearly" Shuōqīngchū is a compound verb of result. Here are other examples:

Wǒ shuōbùqīngchū wèishénme tā shēngqì. I can't really explain why he got angry.

Bù shuōqīngchūle bù xíng. It won't do not to explain it clearly.

Tā shuōqīngchūle tāde mùdì. He explained his goal clearly.

Nǐ néng bu néng shuōqīngchū "niánqīng" hé "xiǎo" de bù tóng? Can you explain clearly the differences between niánqīng and xiǎo?

mǎnmǎnr: Also mǎnmǎn. Many adjectival verbs can be doubled to make an adverb, which is used between the subject and the verb. In Běijīng speech, when you double certain adjectival verbs of one-syllable, the second one becomes first tone (no matter what its original tone) and -r is added. These adverbs can take the adverbial ending -de. Other examples are kuàikuàir(de), "quickly," and hǎohǎorde, "well, properly."

Mǎnmǎn(de) or mǎnmǎnr(de) has these meanings:

(1) "slowly" Don't forget, however, that "slowly" can sometimes be translated by mǎn alone.

Tā mǎnmǎnrde zǒu huí jiā qu le. He slowly walked home.

BUT Zǒu mǎn yidiǎnr. }
Mǎn diǎnr zǒu. } Walk more slowly.

(2) "gradually, bit by bit, by and by"

Nǐ gāng lái, duì zhèrde qíngkuàng You just arrived and are unfamiliar
bù shúxī, mǎnmǎnr nǐ jiù zhīdao with the situation here, but you'll
le. come to know it by and by.

Mǎnmǎnrde, tā jiù dǒng le. Gradually he began to understand.

(3) Sentences which instruct someone to mǎnmǎnr do this or that
can often be translated as "take your time...", or "don't rush."

Mǎnmǎnr zǒu, zánmen láidejí. Let's take our time walking. We'll
make it.

Bù jí, mǎnmǎnr chī, wǒ děng There's no hurry, so take your time
nǐ. eating. I'll wait for you.

(4) With verbs meaning "to tell" someone about something, mǎnmǎnr has
more of the meaning "in all details."

Nǐ zuòxia, wǒ mǎnmǎnr gēn ni Sit down and I'll give you the whole
jiǎng. story.

Wǒ hái xiǎng gēn ni duō tántan I'd like to talk some more with you
zhèijiàn shì. about this.
Hǎode, yǐhòu wǒmen mǎnmǎn tán. Okay, later we can talk all about it.

9. A: Yánjiū Zhōngguó xiànzài de To study the problems of China now,
wèntí yíding děi dǒngde you have to understand Chinese
Zhōngguó lìshǐ. history.

B: Nǐ shuōde zhèiyidiǎn hěn This point of yours is very impor-
yào, wǒ kāolǔ kāolǔ. tant; I'll think it over.

Notes on No. 9

dǒngde: "to understand" Narrower in use than dǒng. You dǒngde the
meaning of a word, the implications or significance of an event, or the way
to do something; but not a foreign language (that you dǒng), nor what the
teacher just said (that you tīngdǒng le), nor someone else's feelings (that
you liǎojiě, which will be presented in the Traveling in China module).

You have seen the component -de in the verbs rènde and jìde. It is only
used in a handful of verbs, sometimes acting like a resultative ending. For
example, you can say rènbude, "can't recognize," and jìbude, "can't remember,"
but you may not use dǒngde in the potential form; for "can't understand," you
just say bù dǒngde.

-diǎn: "point" (For the second example, you need to know xīnli, "in one's heart.")

Ò, hái yǒu yìdiǎn.	Oh, there's one more point [that should be made].
Zhèi shì ràng rén xīnli zuì bù shūfude yìdiǎn.	This is the most upsetting point.
Nèi yìdiǎn wǒmen yǐjīng tánguo le.	We've been over that point already.
Wǒ juéde tā shuōde měiyìdiǎn dōu duì.	I think that every point of his was right.
<u>kǎolǚ</u> : "to consider, to think over; consideration"	
Zhèi yìdiǎn wǒmen yīnggāi kǎolǚ.	We should consider this point.
Wǒ děi hǎohāor kǎolǚ zhèige wèntí.	I have to think this matter over carefully.
Zhèi fāngmiàn de qíngkuàng nǐ kǎolǚ le ma?	Have you taken this aspect of the matter into consideration?

10. A: Nǐ zài Zhōngguó zhù liǎng-nián, yídìng huì xuéhǎo Zhōngwén de.
If you live in China for two years you're sure to learn Chinese very well.
- B: Shì a, yìfāngmiàn kéyì xuéhǎo Zhōngwén, yìfāngmiàn yě kéyì duō zhīdao yìdiǎnr Zhōngguó de shìqíng.
Yes, on the one hand I can learn Chinese well, and on the other hand I can find out more things about China.

Notes on No. 10

huì: "might, be likely to, will" You already know huì meaning "to know how to, can." Here you see huì used in a new way, to express likelihood. As you can see from these three English translations, huì ranges in meaning from possible to probable to definite. The context may be sufficient to indicate which, but often the degree of probability is not important to the message, and there might be no single "correct" English translation. Various adverbs can be added before huì to clarify the degree of certainty, for example, yídìng, "definitely," dàgài, "probably," yěxǔ, "perhaps," etc.

Here are some examples of how huì can be used to indicate likelihood:

huì

Yǐjīng shíèrdiǎn bàn le, zhè shíhou shéi huì lái ne?	It's half past twelve. Who would come at this hour?
Yídìng yào wǒ qù, tā cái huì qù.	I'll have to go or else he won't go.

Cài yàoshi fàngde tài duō le,
báobǐng huì pò.

If you put too much food in, the
pancake will break.

Nǐde chènshān zāngle bú yàojǐn,
wǒ huì gěi nǐ xǐ.

It doesn't matter that your shirt got
dirty. I'll wash it for you.

bú huì

Bú dà huì ba?

That's not very likely.

Dàgài bú huì shì tā.

It's probably not him.

Yàoshi zài Táiwān mǎi jiù bú huì
zhème guì le.

If you buy it in Taiwan, it won't
be so expensive.

Nǐ bú huì zhǎobudào ba?

You won't be unable to find it,
will you?

Nǐ bú yào jí le, wǒ bú huì chū
shìde.

Don't get anxious, I won't have an
accident.

huì...ma?

Nǐ kàn jīntiān wǎnshàng huì
liángkuai yidiǎn ma?

Do you think it might be cooler
tonight?

Tā huì qù ma? Tā huì qù.

Will he go? He'll go.

huì bu huì

Míngtiān tā huì bu huì lái?

Will he come tomorrow?

Wǒmen xiěde nèifēng xìn, dào
xiànzài tāmen hái méiyǒu
shōudào, wǒmen huì bu huì
xiěcuòle dìzhǐ?

They still haven't gotten the letter
we wrote. Could we have written
the address wrong?

Wǒ bǎ mén kāi le, zhèiyang nǐ
huì bu huì juéde tài lěng?

I opened the door. Will you feel
too cold like this?

Nǐ kàn jīntiān huì bu huì xià yǔ? Does it look to you as if it might
rain today?

nǐ huì zǒucuòde: So far you have seen -de used as a marker of possession or of modification, and in the shì...de construction. Here it is used in an entirely new way: at the end of a sentence, -de can mean "that's the way the situation is." Generally speaking, this -de is used in emphatic assertions or denials, especially those expressing probability, necessity, desire, etc.

Usage note: Unless the sentence contains shì or is understood to have an omitted shì, the majority of native Běijīng speakers seem to feel that this -de is nánfāng huà, southern Chinese (e.g., Nánjīng), or a carry-over into Standard Chinese from southern dialects. Because of these regional connotations, you needn't try to use it a lot; it will be enough for you to understand this -de; in fact, you will see that in most of the following examples, the -de is completely unnecessary.

- (1) Sentences with shi in the sense of "it is that..., it is a case of..."
This shi may often be omitted.

Wǒ shì bú qùde.

I'm not going. (More literally,
"As for me, it is that I'm not
going.")

Zhèige, nǐ shì zhīdaode.

This you know.

Nèige rén (shì) yǒu wèntíde.

There's something wrong with that guy.

A: Nǐ zěnmē lái le?

Why are you here?

B: (Shì) Lǐ Xiānsheng jiào
wǒ lái de.

Mr. Lǐ told me to come.

Cóngqián wǒ cóng Xiānggǎng
mǎi shūde shíhòu, měicì
dōu (shì) jì zhīpiàode.

In the past whenever I have bought
(mail-order) books from Hong Kong,
I have always paid by check (lit.,
"sent a check").

- (2) Sentences with an auxiliary verb (huì, néng, yào, yīnggāi, etc.)

Nǐ gào su ta, tā huì shēngqìde.

If you tell him he'll get angry.

Zài xiě yìliǎngge zhōngtóu, wǒ
xiǎng néng xiěwán de.

If I write for another hour or two,
I think I can finish writing it.

Nǐ zěnmē méi mǎi a, yìdiǎn dōu
bú guǐ, nǐ yīnggāi mǎide.

How come you didn't buy it? It's not
at all expensive. You should have
bought it.

Nǐ zhème bù shūfu, jīntiān de
huì nǐ bù yīnggāi qùde.

Since you're feeling so ill, you
shouldn't go to today's meeting.

Wǒmen zǒng yǒu yìtiān yào huí
dàlùde.

There will come a day when we will
go back to the mainland.

- (3) Others: sentences with certain adverbs like yídìng, with potential
resultative verbs, with the aspect marker -guo, etc.

Zhèixiē shū yídìng xūyàode.

These books are definitely needed.

Wǒ hē kāfēi cónglái bù fàng
tángde.

I never take sugar in my coffee.

Mápó Dòufu píngcháng dōu yǒu
ròude.

Mápó Beancurd usually has meat in it.

Wǒmen de gōngzuò zhēnshì tài duō
le, zuòbùwán de!

We really have an awful lot of work.
We'll never be through with it.

Zhèige diànyǐng wǒ cóngqián
kànguode.

I've seen this movie before.

Bú yào, jǐnde.

It doesn't matter.

Hǎode, hǎode.

All right, all right.

yìfāngmiàn...yìfāngmiàn...: This has two meanings: (1) "on the one hand..., on the other hand..." or "for one thing..., for another thing..." and (2) "doing...while doing..."

Zài Xiānggǎng, yìfāngmiàn nǐ yǒu
jīhuì hé Zhōngguó rén tán huà,
yìfāngmiàn kěyǐ zhīdào dàlùde
qíngkuàng.

In Hong Kong, on the one hand you'll
have a chance to talk with Chinese
and on the other hand you can learn
about the situation on the mainland.

Tā yìfāngmiàn kàn diànshì, yì-
fāngmiàn chī dōngxī.

He watches television while eating.

11. yìbiān(r)...yìbiān(r)...

doing...while doing ...

12. yímiàn(r)...yímiàn(r)...

doing...while doing ...

Notes on Nos. 11 and 12

yìbiān(r)...yìbiān(r)... and yímiàn(r)...yímiàn(r)...: "doing...while doing..." Both of these patterns are similar to the second meaning of yìfāngmiàn...yìfāngmiàn....

Yìbiān zuò yìbiān xué ba!

Learn by doing (learn as you do it)!

Wǒ yìbiānr tīng, yìbiānr xiě.

I write as I listen.

Wǒmen yìbiān zǒu yìbiān tán,
hǎo bu hǎo?

Let's talk as we walk, okay?

Unit 1, Tape 1, Review Dialogue

As Tom (A) (Tāngmǔ), a graduate student in Chinese Area Studies at Georgetown University, is studying in his apartment, a knock comes at the door. It is his classmate Lǐ Píng (B), an exchange student from Hong Kong.

A: À! Shì nǐ ya! Hǎo jiǔ bu jiàn! Well, it's you! I haven't seen you
Jǐntiān zěnmē yǒu shíjiān chūlai in a long time! How is it you've
zǒuzou? got time to come out for a walk today?

B: Yíge zhōngtóu yǐqián, wǒ cóng I called you an hour ago from
xuéxiào gěi nǐ dǎ diànhuà, nǐ school, but you weren't home. I
bú zài jiā, gāngcái wǒ dào zhèli just came over to this neighborhood
fūjìn mǎi dōngxì, jiù lái kàn- to do some shopping, so I stopped by
kan. Zhēn bú cuò, nǐ yǐjīng to visit. It's great that you're
huílai le. back already.

A: Duìbuqǐ, wǒ gāngcái dào Sorry. I just went over to a
péngyou jiā jiè shū qu le. friend's house to borrow a book.

B: Shénme shū? Yòu shì guānyú What book? More about China, I
Zhōngguóde ba? bet.

A: Duì le, yǒu Xiānggǎngde, Yes, there are ones from Hong
dàlùde, yě yǒu Táiwānde, dōu Kong, the mainland and Taiwan, all
shì xiǎoshuō. Nǐ zuòxià kàn, fiction. Sit down and have a look.
wǒ qù gěi nǐ dào bēi chá lai. I'll go get you a cup of tea.

B: Bú yào máfan, shénme hēde dōu Don't go to any trouble. Anything
xíng. to drink is fine.

A: Kěkǒukělè, júzi shuǐ^o, háishi Coke, orange juice or beer?
píjiǔ?

B: M, júzi shuǐ ba! Um, orange juice.

A: Hǎo, wǒ mǎshàng jiù lái, yào Okay, I'll get it right now. Do
bīngkuàir ma? you want ice cubes?

B: Bú yào, xièxie. No, thanks.

(Lǐ Píng sits down and leafs through the books, and Tom returns with two glasses of orange juice.)

B: Tāngmǔ?! Tom?

A: Ng? Yeah?

B: Zhè sānge dìfangde shū, nǐ dōu Reading books from all three of
kàn, nǐ juéde zěnmeyàng? these places, what do you think?

A: Wǒde gǎnjué bú shì yíjù huà I can't explain my feelings in

^oKěkǒukělè, "Coca-Cola"; júzi shuǐ(r), "orange juice" (Běijīng usage)

kéyi shuōqīngchude. Eng...
zhème shuō ba, wǒ zǒng juéde
dàlù rén, Xiānggǎng rén, hé
Táiwān rén dōu shì Zhōngguó rén,
tāmen yǒu yíyàngde wénhuà chuán-
tǒng, kěshì yīnwèi zhèngzhìde
qíngkuàng bù tóng, shèhuìde
qíngkuàng yě jiù bù yíyàng le.

B: Nǐ shuōde duì, dànshì nǐ yào
dǒngde Zhōngguó shèhuì, zhǐ
kàn shù shì bú gòude.

A: Ēi, nǐ zhīdào ma, xiànzài xué
Zhōngwénde xuéshēng yǒu hěn duō
jīhuì dào Zhōngguó qù. Suǒyǐ
wǒ jīhuà zài zhèige xuéqī wánle
de shíhou, qù Zhōngguó kànkàn.
Érqiě, wǒ hái xiǎng zhǎo ge hǎo
péngyou yìqǐ qù.

B: Zuótiān wǒ jiēdao wǒ mǔqīnde
xìn, tā xīwàng wǒ huí Xiānggǎng
guò shǔjià; zěnmeyàng, nǐ hé wǒ
yìqǐ huíqu ba. Nǐ kéyi zhù zài
wǒmen jiālǐ, érqiě, zài Xiānggǎng
yìfāngmiàn nǐ yǒu jīhuì hé Zhōng-
guó rén tán huà, yì fāngmiàn kéyi
zhīdào dàlù, Xiānggǎng hé Táí-
wǎnde qíngkuàng, nǐ kàn hǎo bu
hǎo?

A: Fēicháng hǎo!

B: Nàme, nǐ hái yào hé nǐ jiālǐ
rén shāngliang yíxiar ba?

A: Bú bì, gěi fùmǔ dǎ diànhuàde
shíhou, gāosu tāmen wǒde jīhuà
jiù xíng le. Wǒ yào yánjiū
Zhōngguó shèhuì, fùmǔ yídìng
huì gāoxìngde.

B: Měiguó niánqīng rén dōu yǒu
zìjǐde xiǎngfǎ, zhèi yídiǎnr,
wǒ fēicháng xǐhuan.

A: Niánqīng rén yǒu zìjǐde xiǎngfǎ
shì duìde, kěshì fùmǔde huà yě
yīnggāi kǎolǜ.

just a few words. Hmm...let's say
that I've always felt that people
on the mainland, in Hong Kong and
Taiwan are all Chinese, all have the
same cultural tradition, but because
the political situations are differ-
ent, the social situations are also
different.

You're right. But if you want to
understand Chinese society, it's not
enough just to read books.

Say, you know, students of Chinese
have a lot of opportunities to go to
China now. So I'm planning to go to
China for a visit when this semester
is over. And what's more, I'd like
to find a good friend to go with.

Yesterday I got a letter from my
mother, and she'd like me to come
back to Hong Kong for summer vacation.
How about going back with me? You can
stay at our house; what's more, in
Hong Kong, on the one hand you'll have
a chance to talk with Chinese and on
the other hand you can learn about the
situation of the mainland, in Hong
Kong and in Taiwan. What do you think?

Great!

Well then, you'll still want to
discuss this a bit with your parents,
I suppose?

That's not necessary. When I call
them, I'll tell them my plan, and
then everything should be all right.
I'm sure they'll be happy that I want
to study Chinese society.

Young people in America really
think for themselves (have their own
ideas). I really like that.

It's good that young people think
for themselves, but you still ought
to consider what your parents say.

- B: M. Nà wǒmen shuōhǎo le, jīn-nián shǔjià qù Xiānggǎng, xiàn-zài hái yǒu wǔge yuède shíjiān kěyǐ zhǔnbèi.
- A: Duì, jiù zhème bàn! Jīnnián xiàtiān wǒ jiù yào dào zhèige dìfang dà, rénǔ duō, lìshǐ yǒu chángde guójiā qu le. Hài! Zhèige jìhua zhēn ràng wǒ gāoxìng!
- B: Hǎo, jiù zhèiyang. Wǒ yīnggāi zǒu le!
- A: Nǐ máng shenme! Hái zǎo ne!
- B: Bù zǎo le, huíqu hái děi nián shū ne!
- A: Nà, yǒu shíjiān nǐ zài lái wánr!
- B: Hǎo, míngtiān jiàn.
- A: Míngtiān jiàn!
- Mm. Well then we have decided. This summer vacation we'll go to Hong Kong. We still have five months to prepare.
- Right, that's what we'll do. This summer we will go to that country with a large area, a great population, and a long history. Boy, this plan really makes me happy.
- Good, it's settled. I have to go.
- What's the hurry? It's still early!
- No it isn't. I still have to study when I get back.
- Well then, come again when you have time!
- Okay, see you tomorrow.
- See you tomorrow.

Unit 1, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise contains a conversation in which a Chinese mother and son, who have lived in the United States for five years, discuss the possibility of his taking a summer trip to China.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

xīnshì	something weighing on one's mind, worry
zhǎngdà	to grow up
dàxuéshēng	college student
gèguó	various countries
gāozhōng	senior high school
hǎohāor	properly, carefully, thoroughly
jìzhu	to remember

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. How does Xiǎo Míng's mother know that something is on his mind?
How does she bring up the subject?
2. What are his classmates doing over the summer?
3. Why does he think Asian culture is interesting?

4. How does Xiǎo Míng's mother react to his idea?
5. What advice does she give?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation a Chinese student studying at a university in the U.S. comes home on a Friday night and finds his American roommate engrossed in his studies.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

Wǒde tiān na!	My God!
xuéshēnghuì	student association
guānxīn	to be concerned about
jìndàishǐ	modern history
xiàndài	modern
pǐchá bǐng	pizza
gǔshū	ancient books

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why does the Chinese student object to his roommate studying the classics?
2. Why doesn't the American student like to talk about politics?
3. What other subjects does the Chinese student feel his roommate should become familiar with for a well-rounded education?
4. Does the American student agree? Why or why not?

5. What will the roommates do after the American student finishes his homework?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this exercise, an American university student visits her Chinese literature professor after class in his office.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

jīdòng	to get worked up, to be agitated
liùshí niándài	the decade of the sixties
yī	as soon as
gǎibiàn	change(s)
liúxia	to leave

Questions for Exercise 4

1. Why was Professor Táng so upset in class?
2. Why did the student visit her professor?
3. What things does she bring him? Why?
4. What recent changes have there been in the state of Chinese literature?
5. What is Professor Táng's attitude about the future?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

A mother and her son who immigrated to America from China five years ago are talking after dinner:

- A: Xiǎo Míng, nǐ zài chī yidiǎnr a. Xiǎo Míng, have some more to eat.
- B: Mā, wǒ chībǎo le, bù xiǎng chī le. I'm full, Mom. I don't want any more.
- A: Měitiān niàn shū niànde zhème wǎn, zài bu duō chī yidiǎnr, zěnmē xíng na? You study so late every day, if you keep eating so little, how will that do?
- B: Wǒ zhēnde chībǎo le, yìdiǎnr dōu bù xiǎng chī le. I've really had enough. I just don't want any more.
- A: Háizi, nǐ yǒu shénme xīnshì Kě bu kéyì hé wǒ tántan? Son, what do you have on your mind? Can you talk about it with me?
- B: Mā, nǐ zuòxia. Zánmen lái Měiguó sìwǔnián le, lái de shíhou wǒ hái shì ge háizi, xiànzài yǐjīng shì dàrén le. Wǒ suīrán zhǎngdà le, kěshì zuò shénme shìr, háishì xiǎng xiān hé nín tántan. Mom, sit down. We've been in America for four or five years now. When we came I was still a child, but now I'm an adult. But even though I've grown up, whenever I do something I still like to discuss it with you first.
- A: Hǎode, yǒu shénme shìr, nǐ jiù shuō ba! Okay, if you have something you'd like to talk about, go ahead.
- B: Mā, wǒ yǒu jǐge Měiguó tóngxué, dōu shì xué Zhōngwénde, jīnnián shǔjià, tāmen xiǎng dào Yàzhōu qù kànkàn, wǒ yě xiǎng hé tāmen yìqǐ qù. Mom, I have a few American classmates who study Chinese. This summer vacation, they want to go to Asia, and I'd like to go with them.
- A: Dōu shì niánqīng rén ma? Are they all young people?
- B: Shì a, dōu shì dàxuéshēng. Yes, they're all college students.
- A: Tāmen qù Yàzhōu, shì qù wánr háishì qù yánjiū Yàzhōude zhèngzhì, wénhuà qíngxíng? Are they going to Asia for fun or to study the political and cultural situation in Asia?
- B: Wǒ xiǎng, tāmen juéde Yàzhōu wénhuà hěn yǒu yìsì, Yàzhōu gèguó shèhuìde qíngkuàng yě hěn yǒu yìsì. I think they find Asian culture and the social situation in the Asian countries very interesting.

- A: Tāmen juéde zuì yǒu yìside dìfang shì nǎr a? Which place do they think is the most interesting?
- B: Dāngrán shì Zhōngguó! China, of course!
- A: Nǐ líkāi Zhōngguo zhǐ yǒu sìwúnián, jiù xiǎng huíqu le? You left China only four or five years ago, and already you want to go back again?
- B: Wǒ láide shíhou cái shàng gāozhōng, duì Zhōngguo wénhuà dòngdédé tài shǎo. Wǒ xiǎng wǒ yīnggāi huíqu kànkàn. When I came I was only in senior high, and I understood too little about Chinese culture. I think I ought to go back to visit.
- A: Zhōngguode wénhuà yǐjīng yǒu sìqiānniánde lìshǐ, yǒu yìside dōngxī hěn duō. Nǐ yào yánjiū Zhōngguo wénhuà, wǒ bù fǎnduì. Búguò, zǒu yìqián, nǐ yíding yào hé Yéye hǎohāor tán yíci. Tā jǐshínián méiyǒu huíqu le, yíding yǒu hěn duō huà yào hé nǐ shuō. Chinese culture already has four thousand years of history, and there are many interesting things. I'm not against your wanting to study Chinese culture. But before you go you have to talk it over thoroughly with Grandpa. He hasn't been back in several decades and I'm sure he'll have a lot to say to you.
- B: Wǒ jìzhu le, yíding hé Yéye hǎohāor tán yítián. I'll remember. I'll make sure I talk it over thoroughly with Grandpa.

Dialogue and Translation for Exercise 3

Two classmates, an American (B) and a Chinese (A), share an apartment somewhere in America. The American is at home studying Shǐ Jì, Records of the Historian, a classical history. His Chinese classmate comes in the door.

- A: Wǒde tiān na! Nǐ hái zài nián shū? Āi, hē bēi píjiǔ xiūxi xiūxi hǎo bu hǎo? My God! Are you still studying? Hey, how about taking a break for a beer?
- B: Hǎo hǎo hǎo, ràng wǒ bǎ zhèyidiǎnr kànwán xíng bu xíng? Okay, okay, let me finish reading this little bit, okay?
- A: Hài, nǐ zǒngshì kàn gǔshū! Xiànzài shèhuìde qíngxíng, nǐ jiù yìdiǎnr dōu bu kǎolǜ ma? Come on, you're always reading classics! Don't you ever think about the condition of today's society?
- B: Shéi shuō wǒ bù kǎolǜ, xuéshēnghuìde shì wǒ yě zuòle bù shǎo ma! Who says I don't think about it. I've done a lot with the Student Association, you know!
- A: Nǐ zhēn yǒu yìsi! Zuò yìdiǎnr xuéshēnghuìde shì jiù shì guānxīn shèhuì le! You're something else! Just doing a little work with the Student Association means you're concerned about society!

- B: Nà nǐ shuō, wǒ yīnggāi zuò diǎn shénme ne? Well then, what do you think I should do?
- A: Dàlùshang yǒu nàme duō rén, nǐ zěnméi bú wēnwēn tāmen de qíngxíng zěnmeyàng? There are so many people on the mainland, how come you don't try to find out what their situation is like?
- B: Wǒ juéde zhèngzhì wèntí tài máfan, wǒ bù xiǎng tán zhèngzhì. I think that political problems are too much bother (tedious and involved). I don't like to talk about politics.
- A: Wǒ yě méiyǒu yào gēn nǐ tán zhèngzhì de yìsi. Wǒ de yìsi shì, nǐ yánjiū Zhōngguó de shíhòu, yīfāngmiàn yào kànkān gǔshū, yánjiūyānjiū Zhōngguó chuántǒng wénhuà, yīfāngmiàn yě kéyǐ kànkān zhèi yībǎiniǎn de Zhōngguó lìshǐ. I didn't mean I wanted to talk politics with you. I mean that as you study China, on the one hand you should read the classics and study traditional Chinese culture, but on the other hand you can also read some Chinese history of the past hundred years.
- B: Zhèiyidiǎn shì duìde. Zhèi yìxuéqī wǒ bú shì yǒu Zhōngguó jīndàishǐ kè ma? You're right about that. I have modern Chinese history class this semester, don't I?
- A: Wǒ xiǎng chūle shàng xué yǐwài, nǐ hái kéyǐ kàn yidiǎnr xiǎoshuōr. But I think that besides taking classes, you could read some fiction, too.
- B: Kàn xiǎoshuōr?! Wǒ nǎr yǒu shíjiān kàn shénme xiǎoshuōr? Read fiction?! When (lit. "where") do I have time to read any fiction?
- A: Wǒ zuìjìn zài kàn jǐběnr Zhōngguó jīndài xiǎoshuōr, fēicháng yǒu yìsi. Nǐ rúguǒ xiǎng dǒngde Zhōngguó xiàndài shèhuì, zhēn deī duō kàn diǎnr zhèi-zhōng xiǎoshuōr. Lately I've been reading a few modern Chinese novels which are very interesting. If you want to understand modern Chinese society, you really have to read more of this kind of fiction.
- B: Wǒ zěnméi kéyǐ hé nǐ bǐ, nǐ kànde nàme kuài! É, zhèiyang hǎo bu hǎo, nǐ kànwán yǐhòu gào su wo nǎyībēn hǎo yidiǎnr, wǒ zài kàn, xíng bu xíng? How can I compare with you; you read so fast! Hey, how about this: after you've finished reading them, tell me which book is best and then I'll read it, okay?
- A: Hǎo hǎo hǎo, jiù zhèiyang ba! Xiànzài wǒ bú zài máfan ni le. Éi, duì le, jīntiān wǎnshang zánmen chī shénme? Wǒ lái zuò yidiǎnr, hǎo bu hǎo? Okay, that's what we'll do. Now I'll leave you alone. Oh yeah--what are we going to eat tonight? I'll make something, okay?
- B: Bú bǐ zuò le, suíbiàn chī diǎnr ba! Wǒ niànwán zhèiyidiǎnr, zánmen chūqu chī pǐchá bǐng, hǎo bu hǎo? You don't have to make anything. Why don't we just have something easy. After I finish reading this, how about going out and having a pizza?

A: Hǎo! Nǐ kuài diǎnr niàn,
niànwán zánmen jiù zǒu.

Okay! Hurry up and read, we'll leave
right after you finish.

Dialogue and Translation for Exercise 4

At an American university, a student (A), who has studied in Taiwan, comes to see her professor from China, Professor Táng (B).

A: Táng Xiānsheng, wǒ keyi
jìnlai ma?

Professor (Teacher) Táng, may I come
in?

B: Dāngrán, qǐng jìnlai ba! Yǒu
shì ma?

Of course, please come in! Is
there some matter (you want to see
me about)?

A: Mm, jīntiān shàng kède shíhou
nín dàgài hěn bu shūfu, wǒ lái
kànkan nín.

Um, in class today, you must have
felt very bad, so I've come to see you.

B: Ōu! Hái dài le huā lai!
Xièxie ni.

Oh! You even brought flowers!
Thank you.

A: Méi shenme, yīnggāide. Táng
Xiānsheng, nín xiànzài de gǎnjué
zěnmeyàng, hǎo yidiǎnr ma?

Not at all, it's only proper. Dr.
Táng, how do you feel now, better?

B: Hǎoduō le, xièxie ni.

Much better, thank you.

A: Yǒu shénme wǒ keyi gěi nín
zuòde...nín bié kèqi.

If there's anything I can do for
you...don't be polite.

B: Nǐ qù dào liǎngbēi kāfēi lai,
hǎo bu hǎo?

How about going and pouring [us] a
couple of cups of coffee?

A: Wǒ xiǎng, jīntiān shàng kède
shíhou nín tài jǐdòng, xiànzài
zuì hǎo bù hē kāfēi.

I think that during class today
you got too worked up. It would be
best if you didn't have any coffee
now.

B: Hǎo ba, nǐ dào liǎngbēi júzi-
shuǐ lai. Wǒ bú yào bīng.

Okay, then get us two glasses of
orange juice. I don't want any ice.

A: Hǎode, wǒ jiù lái.

Okay, I'll be right back.

(She gets the orange juice out of the refrigerator in Professor Táng's office and brings it over to his desk.)

Professor Táng first studied literature in the early 1930's in Shànghǎi and himself belonged to several literary clubs and publications which included some of the authors he now discusses with his students.

A: Táng Xiānsheng, yǒu yíjù huà wǒ bù zhīdào kéyì bu kéyì shuō.

Dr. Táng, there's something I want to say but I don't know if I can.

B: Yǒu shénme huà, nǐ jiù shuō ba!

Whatever you have to say, just say it!

A: Nín měicì jiǎng Zhōngguó liùshí niándài wénxué dōu fēicháng jīdòng, zhèiyangr duì nín de shēntǐ bù hǎo!

Every time you talk about Chinese literature of the sixties you get very agitated. That's bad for your health!

B: Wǒ yě zhīdao, kěshì yì tán zhèi fāngmiàn de wèntí, zǒngshì ràng wǒ hěn jīdòng.

I know, but as soon as I talk about the topic it always makes me very agitated.

A: Zhōngguó wénxué de qíngkuàng zhèijīnián yǒule hěn dà de gǎibiàn. Yǒu de shíhou hǎo yídiǎnr, yǒu de shíhou bù zěnme hǎo.

There have been big changes in the state of Chinese literature in the past few years. Sometimes it's been a little better and sometimes it hasn't been too good.

B: Zhōngguó de shìqing jiù shì zhèiyàng, hé zhèngzhì de guānxi tài dà. Wǒ lǎo le, wǒ méi bànfa dǒng le.

That's exactly the way things are in China; their relationship with politics is too great. I'm too old, I can't understand it any more.

A: Nín shì wǒmen de lǎoshī. Rúguǒ nín bù dǒng, shéi dǒng ne?

But you're our teacher. If you don't understand, who does?

B: Èi, yǐhòu de yánjiū, jiù shì nǐmen niánqīng rén de shì le.

(Sigh) In the future, research will be the job of you young people.

A: Táng Xiānsheng, nín bú yào zhèiyangr xiǎng, wǒmen dōu xīwàng yǐhòu Zhōngguó wénxué de qíngxíng huì hǎo yídiǎnr. Jīntiān wǒ zài túshūguǎn jiè le jǐběnr xīn shū, dōu shì bú cuò de. Gěi nín liúxia ba!

Dr. Táng, don't think that way. All of us hope that the state of Chinese literature will get better in the future. I got a few new books out of the library today which are all pretty good. I'll leave them with you!

B: Hǎo, yǒu shíjiān wǒ kànyikan.

Okay, I'll look through them when I have time.

A: Wǒ zǒu le, nín duō xiūxi yihuǐr. Zàijiàn.

I'm going to leave now. You get some more rest. Good-bye.

B: Hǎo, zài jiàn. Xièxie nǐ lái kàn wǒ.

All right, good-bye. Thanks for coming to see me.

A: Bú kèqì.

You're welcome.

Many authors of considerable fame and accomplishment were persecuted during the Cultural Revolution. One unfortunate instance of this resulted in Lǎo Shě's suicide.

UNIT 2

Equality of the Sexes

INTRODUCTION

Grammar Topics Covered in This Unit

1. The uses of biéde, "other(s)" and lǐngwài, "other."
2. The pattern méi...jiù...
3. The pattern yuè...yuè..., "the more...the more...."
4. The pattern yuè lái yuè..., "more and more...."
5. The verb ending -xiàqu, "to continue," "to go on."
6. The prepositional verb xiàng, "like."
7. The adverb jiù, "as soon/early as that."

Functional Language Contained in This Unit

1. Asking a person's views on an issue.
2. Being tactfully hesitant when asking about a delicate topic.
3. Correcting a false impression given by something you said.
4. Dismissing an idea or proposal.

Unit 2, Reference List

1. A: Zhèiběn Fǎwén zhōukān
xiāngdāng bú cuò!
This French weekly is quite good!
- B: À! Nǐ xiànzài duì Fǎwén
hěn yǒu yǎnjiū le, néng
kàn Fǎwén zázhi le!
Oh! You know a lot about French now;
you can read French magazines!
2. A: Nánǚ píngděng shì bu shì
Zhōngguó rén de kànfǎ?
Is equality between men and women
a Chinese viewpoint?
- B: Shì, kěshì nèi shì Zhōngguó
rén de xīn guānniàn, bú
shì lǎo guānniàn.
Yes, but that's a new concept of the
Chinese, not an old one.
3. A: Zhèipiān wénzhāng bù hǎo ma?
Isn't this article any good?
- B: Bú shì zhèige yìsi. Wénzhāng
bú cuò, jiù shì cháng le
yidiǎnr.
That wasn't what I meant. The article
is pretty good, it's just that it's
a bit long.
- B: Nǐ hái yǒu shénme bié de
wénzhāng ma?
Do you have any other articles?
4. A: Nǐ jiéhūn yǐqián yìzhí dōu
gēn fùmǔ yìqǐ zhù ma?
Before you got married did you
live with your parents all along?
- B: Bú shì, wǒ méi jiéhūn jiù
líkāi jiā dúlì shēnghuó le
qī-bā nián.
No, I left home before I got
married and lived independently for
seven or eight years.
5. A: Nǐ kàn, zhèr yǒu yìpiān
guānyú tóngjūde xīnwén.
Look, here's a news article about
"living together."
- B: Suànle ba. Zhèizhǒng
xīnwén yǒu shénme yìsi?
Forget it. What's interesting about
that kind of news?
6. A: Nǐ jiějie yìxué fāngmiàn de
shū yuè lái yuè duō le!
Your sister is getting more and more
medical books!
- B: Shì a, tā zài pīnmìng xué
yī ne.
Yes, she's studying medicine with
all her energy.

- | | |
|--|--|
| <p>7. A: Liú Xiānshengde kè <u>shízài</u> méi yìsi.</p> <p>B: Nǐ tīngxiāqu, mànmanr huì <u>yǒu xìngqùde</u>.</p> | <p>Mr. Liú's class is really boring.</p> <p>If you keep attending it, gradually you'll become interested.</p> |
| <p>8. A: <u>Xiàng</u> Wáng Jiàoshòu zhèi-yangde lǎoshī zhēnshi bù duō.</p> <p>B: Nǐ shuōduì le. Rúguǒ bú shi tā <u>bāngzhu</u> wo, wǒ zhēn bù xiǎng xué le.</p> | <p>There really aren't many teachers like Professor Wáng.</p> <p>You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.</p> |
| <p>9. A: Sānnián yǐqián wǒ jiu bú <u>kào fùmǔ</u> shēnghuó le.</p> <p>B: Nǐ néng zìjǐ <u>guǎn</u> zìjǐ, zhēn bú cuò.</p> | <p>I stopped depending on my parents for a living three years ago.</p> <p>It's really great that you can take care of yourself [be your own boss].</p> |
| <p>10. A: Tā xiěde jǐběn xiǎoshuō xiànzài dōu hěn <u>liúxíng</u>.</p> <p>B: Nà dāngrán, xiàng tā nèiyang yǒu <u>dìwei</u> yǒu <u>zhīshide</u> rén, xiěde xiǎoshuō yídìng yǒu yìsi.</p> | <p>The novels he wrote are all very popular now.</p> <p>Of course. Novels written by someone with his position and knowledge are sure to be interesting.</p> |

ADDITIONAL REQUIRED VOCABULARY

- | | |
|---------------------------|--------------------------|
| 11. yǒu bāngzhu | to be helpful |
| 12. yǒu dàoilǐ | to make sense |
| 13. zìyóu | to be free; freedom |
| 14. -bèizi | all one's life, lifetime |
| 15. <u>Xīnwén Zhōukān</u> | <u>Newsweek</u> |
| 16. fùnǚ | woman; women, womankind |

VOCABULARY

bāngzhu -bèizi	help; to help all one's life, lifetime
dàolǐ	principle, truth, hows and whys; reason, argument, sense
dìwei dúlì	position, status to be independent; independence
fùnǚ	woman; women, womankind
guǎn	to take care of; to mind, to bother about
guānniàn	concept, idea, notion
jiéhūn (jiēhūn)	to get married
kào	to depend on, to rely on; to lean against; to be near, to be next to
liúxíng	to be common, to be popular, to be prevalent
méi yìsi	to be uninteresting, to be boring; to be pointless, to be meaningless; to be a drag; to be without value, not worthy of respect
nánnǚ	men and women, male-female
-piān	(counter for sheets, articles or pieces of writing)
píngděng pīnmìng	equality; to be equal (of people) with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death
shēnghuó shízài suàn le	life; to live; livelihood really; to be real forget it, let's drop the matter, let it go at that; come off it, come on
tóngjū	to cohabit; cohabitation
wénzhāng	article, essay; prose (writing) style
xiàng	to be like, to resemble; like; such as
xiāngdāng	quite, pretty, considerably

-xiaqu	(resultative ending which indicates continuing an action)
xìngqu	interest
xīnwén	news
<u>Xīnwén Zhōukān</u>	<u>Newsweek</u>
xué yī	to study medicine
yī	medical science, medicine (used in phrases like <u>xué yī</u>)
yīxué	medical science, medicine
yìzhí	all along, continuously, all the time (up until a certain point)
yǒu bāngzhu	to be helpful
yǒu dàolǐ	to make sense
yǒu xìngqu	to be interested
yǒu yánjiū	to have done research on; to know a lot about
yuè...yuè...	the more...the more...
yuè lái yuè...	more and more..., increasingly...
zhīshi	knowledge
zhōukān	weekly publication, weekly magazine, a "weekly"
zìyóu	freedom; to be free

Unit 2, Reference Notes

1. A: Zhèiběn Fǎwén zhōukān xiāngdāng bú cuò! This French weekly is quite good!
- B: À! Nǐ xiànzài duì Fǎwén hěn yǒu yánjiū le, néng kàn Fǎwén zázhi le! Oh! You know a lot about French now; you can read French magazines!

Notes on No. 1

zhōukān: "weekly publication, weekly magazine" One of the meanings for zhōu is "week." (Other meanings include "cycle, circuit.") Kān is a word element meaning "to print, to publish" or "a periodical, a publication." Notice that this is a different word from the falling-tone kàn "to read." Some other words using these syllables (which you will often hear, but need not learn now) are:

zhōumò	weekend
zhōubào	weekly publication, weekly
zhōukān	weekly publication
yuèkān	monthly publication
bàokān	newspapers and magazines
qīkān	periodicals
kānwù	publications

xiāngdāng: "quite, pretty," as in "quite a lot" or "pretty good." This word is not quite as positive as zhēn "really, truly," but more so than hái, "fairly, rather" (which will be presented in Unit 4).

Tā chǎode cài xiāngdāng hǎo chī. He cooks pretty well.

Zhèige zhǎnlǎnguǎn xiāngdāng bú cuò. This exhibition hall is quite good.

yǒu yánjiū: "to have done research on, to know a lot about, to be expert on, to be knowledgeable about." You have often seen yǒu used with a noun, such as míng, "name," or qián, "money," to form a phrase which acts like an adjectival verb. Yǒu míng is "to be famous," yǒu qián is "to be rich." Yǒu yánjiū is just such a phrase.

As shown in sentence 1B, to say "knowledgeable ABOUT" something, use the prepositional verb duì, "towards, with regard to," as in:

duì	yǒu yánjiū
(with regard to)	[a subject of study]	have research)

"to know a lot about (something)"

le: The marker le is used twice in the sentence above to show a new situation. This person's French seems to have improved because NOW he knows a lot about French and can read magazines.

2. A: Nánnǚ píngděng shì bu shì Zhōngguó rén de kànfǎ? Is equality between men and women a Chinese viewpoint?
- B: Shì, kěshì nèi shì Zhōngguó rén de xīn guānniàn, bú shì lǎo guānniàn. Yes, but that's a new concept of the Chinese, not an old one.

Notes on No. 2

nánnǚ: "male and female," used only for humans.*

Nánnǚ de shìqíng zuì nán shuō. Matters between men and women are the hardest to judge.

Wǒmen xuéxiào nánǚ xuéshēng dōu yǒu. There are both men and women students at our school.

Nán and nǚ may modify nouns referring to people, e.g., nǚxuéshēng, "woman student," nǚtóngzhì, "woman comrade."

- A: Chén Yǐngmíng dào nǎr qu le? Where did Chén Yǐngmíng go?
- B: Tā hé yíge tóngxué chūqu le. He went out with a classmate.
- A: Shì nántóngxué shì nǚtóngxué? Was it a male classmate or a female classmate?

Nánde and nǚde are sometimes used for "man" and "woman," but when used to refer to an individual (e.g., nèige nánde) they are rather impolite. When used for "men" and "women" in general or to distinguish between the sexes, they are, however, acceptable.

- A: Wǒ mǎi zhèizhǒng xíng bu xíng? Should I buy this kind?
- B: Bù xíng, zhèi shì nán de yòngde. No, this is for men's use.
- A: Gāngcái yǒu yíge rén dǎ diàn-huà lái zhǎo nǐ. Just now someone telephoned for you.
- B: Shì nán de shì nǚ de? Was it a man or a woman?

nánnǚ píngděng: "equality of the sexes," literally "man-woman equality." The marriage law of May 1, 1950, established a policy in the PRC which has

*For animals, "male" is gōng(de) and "female" is mǔ(de), e.g., gōngniú, "bull," mǔniú, "cow."

- Tāde gǒu shì gōngde háishì mǔde? Is his dog a male or a female?
- Yǒu rén shuō kāidào yǐhòu bù yīnggāi chī gōngjī, yīnggāi chī mǔjī. Some people say that after an operation one shouldn't eat rooster; one should eat hen.

remained basically the same up to the present day. It forbade bigamy, polygamy, and the traditional practice of adopting a young girl for the purpose of later marrying her to one's son. It also fixed a minimum age for marriage, urged the acceptance of remarriage of widows, allowed divorce by mutual consent, and gave women the choice not to take their husband's surname at marriage. Today, although traditional attitudes toward women and marriage persist especially in rural China, official policy has made some tangible inroads toward the goal of equality. Most importantly, men and woman are regarded as equal under the law. They receive the same schooling. They must receive equal compensation for equal work. (It is expected, however, that women doing heavy physical work are not as strong or productive as men, and so their pay will be correspondingly lower.) In addition, the leadership of communes, production teams, and unions must include special women personnel who represent the interests of women in matters of politics, finance, work, and personal relations.

píngděng: This word is both a noun and a verb: "to be equal; equality"

Cóngqián zài Zhōngguó nánǚ bù píngděng, xiānzài bù tóng le.	Formerly men and women were unequal in China. Now it is different.
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Měiguó rén gēn Zhōngguó rén duì nánǚ píngděngde guānniàn bù tài yíyàng.	Americans and Chinese don't have all that similar an idea of equality of the sexes.
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guānniàn: "way of thought, concept; sense (of), mentality (of)" This is a way of thinking about the larger issues of life, the way "things" (values, responsibilities, and so on) should be. One guānniàn is only part of a whole system of attitudes, thoughts and beliefs. In given contexts, you can sometimes translate it as an "idea" held by a person or group (but it does not mean "idea" as in "I have a good idea" [this would be zhúyì]). In a society, ways of thinking come and go; people have a mixture of xīn guānniàn, "new ways of thought, new ideas," and lǎo guānniàn, "old ways of thought, old ideas." Ways of thinking which are no longer current are called jiù guānniàn, "outmoded ways of thinking." For instance, equality of the sexes is a xīn guānniàn; the idea that arranged marriages are superior to marriages of free choice is a lǎo guānniàn; the idea of child brides as acceptable and practical is a jiù guānniàn. Some guānniàn are considered "correct" and "good" by the majority, and some are considered "incorrect" and "bad." Jiāting guānniàn, "a sense of family," is usually considered good.* "Bad" concepts have names too [for example, sīyǒu guānniàn, "sense of personal ownership"]. People are sometimes criticized because their such-and-such guānniàn is too weak or too strong, and they are told accordingly either to strengthen it or get rid of it.

Měiguó rénde guānniàn gēn Zhōngguó rénde guānniàn yǒude yíyàng, yǒude bù yíyàng.	Sometimes the American way of thinking and the Chinese way is the same, sometimes not.
--	--

*Other "good" concepts containing words that haven't been presented yet are dàodé guānniàn, "sense of morality," zǔzhǐ guānniàn, "sense of organization," and zhèngcè guānniàn, "sense of official policy."

Nǐ kàn ba, zài guò jǐnián nián-qīngrén yīnggāi wǎnliàn wǎnhūn [*] jiù huì biàncheng ^{**} yìzhǒng guānniàn.	You watch, in a few more years, it will have become an accepted idea that young people should get involved late and marry late.
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3. A: Zhèipiān wénzhāng bù hǎo ma? Isn't this article any good?
- B: Bú shì zhèige yìsi. Wénzhāng bú cuò, jiù shì chánglē yidiǎnr. That wasn't what I meant. The article is pretty good, it's just that it's a bit long.
- B: Nǐ hái yǒu shénme biéde wénzhāng ma? Do you have any other articles?

Notes on No. 3

-piān: This is a counter. First, -piān is the counter for whole short pieces of writing, such as articles or essays. Second, -piān can count single sheets of paper with writing or printing on them (compare yìzhāng zhǐ which is a sheet of paper without regard to what is on it). Third, -piān(r) by itself means a leaf of a book; that is, yìpiān(r) equals both sides of one page.

wénzhāng: (1) "a writing, literary composition, article, essay" (counter: -piān); (2) "prose style," as in

Tāde wénzhāng bú cuò.	His (prose) writing is very good.
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Bú shì zhèige yìsi: "That wasn't what I meant," or more literally, "Not that meaning (the one you just said)."

jiù shì...: Jiù here means "merely, only, just."

chánglē yidiǎnr: "a little bit too long." The marker le following an adjectival verb, such as "to be long" can mean either: 1) new situation, the article is now a bit long, or 2) excessive degree, the article is a bit too long. You've seen the second meaning in sentences such as Tài hǎo le, "That's wonderful!" Sentence 3B tells you that the speaker feels the article is overly long.

biéde: "other, others" Distinguish in Chinese between biéde, "others in general," and lìngwài, "another" or "the other." Use biéde when you are not specifying "which others." Use lìngwài + Number + Counter when you refer to a certain "other" or certain "others." Contrast this pair of sentences:

wǎnliàn wǎnhūn: "late involvement and late marriage" This refers to waiting until young people are in their late twenties before they become romantically involved or think of marriage.

biàncheng: "to change into" (SOC Unit 3)

Nǐ hái yào kàn biéde ma?	Would you like to look at some other ones? (UNSPECIFIED OTHERS)
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Nǐ hái yào kàn lìngwài yíge ma?	Would you like to see the other one, too? (A CERTAIN ONE--"THE" OTHER)
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Contrast also:

Zhèiběnr zìdiǎn bù hǎo, wǒ yào lìngwài yíběnr.	This dictionary is no good. I want the other one. (A CERTAIN OTHER ONE--e.g., the other one which the sales clerk showed you)
--	---

Zhèiběnr zìdiǎn bù hǎo, wǒ yào biéde.	This dictionary is no good. I want another. (UNSPECIFIED--e.g., you don't know whether the store has any others, but you would like to see some)
---------------------------------------	--

Other examples:

Tāmen liǎngge rén, yíge shì wǒ gēge, lìngwài yíge shì wǒ péngyou.	Of those two, one is my older brother, and the other is my friend. (A CERTAIN OTHER--"THE" OTHER)
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Wǒmen zhèixiē rén lǐbiānr, chule wǒ dào Xiānggǎng qù yǐwài, biéde rén dōu dào Táiwān qù.	Of those of us here, only I am going to Hong Kong; all the others are going to Taiwan. (UNSPECIFIED--ANY AND ALL OTHERS IN THE GROUP)
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Zuótiān lái de rén, wǒ zhǐ rènshi Táng Huìyǐng, lìngwài sānge rén wǒ dōu bù rènshi.	Of the people who came yesterday, I only know Táng Huìyǐng. I don't know any of the other three. (CERTAIN OTHERS--"THE" OTHER ONES)
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If you do not specify the set of things you are talking about, biéde tends to mean any others in the whole world:

Wǒmen zhǐ yǒu zhèiyíběn, méiyǒu biéde.	We only have this one volume. We don't have any others.
--	---

Wǒmen xūyào biéde shū.	We need (an)other book(s).
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This last sentence can mean either 1) the content of the book(s) is bad and you want to change to another book entirely, or 2) you need other books to supplement the one you are using.

hái...biéde: Now that you have seen how to say "other" in Chinese, you should note that the words lìngwài and biéde are often used in combination with certain adverbs meaning "additionally" or "again": hái, zài, and yòu. For now, concentrate on hái. As used in sentence 3B, it means literally "in addition to what has come before."

Tā hái yào biéde.

He wants more of them.

Tā hái zuòle biéde cài.

He made other dishes as well.

Nǐ hái zhīdao biéde hǎo fānguǎn ma?

Do you know any other good restaurants?

shénme: "any" The meaning of shénme is changed from "what" to "any" by the question word ma at the end of the sentence. (Without ma, the sentence would mean, "What other articles do you have?")

Nǐ yào shénme?

What do you want?

Nǐ yào shénme ma?

Do you want anything?

Nǐ dōu zhīdao shénme hǎo fānguǎn?

What good restaurants do you know?

Nǐ zhīdao shénme hǎo fānguǎn ma?

Do you know of any good restaurants?

4. A: Nǐ jiēhūn yǐqián yìzhí dōu gēn fùmǔ yìqǐ zhù ma?

Before you got married did you live with your parents all along?

B: Bú shì, wǒ méi jiēhūn jiù líkāi jiā dúlì shēnghuóle qī-bā nián.

No, I left home before I got married and lived independently for seven or eight years.

Notes on No. 4

jiéhūn: "to get married" Also pronounced jiēhūn. Jiéhūn is a process verb, not a state verb. It is often seen with an aspect marker such as le, or negated with méi.

Tāmen jiéhūnle méiyǒu?

Have they gotten married yet? (This is the equivalent of "Are they married?")

Tāmen méi jiéhūn.

They have not gotten married. (Equivalent to "They are not married.")

Tāmen bù jiéhūn.

They are not going to get married.

Nǐ jiéhūn duó jiǔ le?

How long have you been married?

Jiéhūn is a verb-object compound, literally meaning "to knot marriage." Jié and hūn can be separated by aspect markers, such as -de or -guo.

Nǐ shì shénme shíhòu jiéde hūn?
or Nǐ shì shénme shíhòu
jiéhūnde?

When did you get married?

Liú Xiānsheng jiéguo sāncì hūn.

Mr. Liú has been married three times.

To say "get married TO SOMEONE" use the pattern gēn...jiéhūn or hé...jiéhūn.

Tā gēn shéi jiéhūn le?

To whom did he get married?

yìzhí: "all along, continuously, always" You have seen yìzhí, "straight," used to refer to direction, as in yìzhí zǒu. Here yìzhí is used to refer to time.

Wǒmen yìzhí zài zhèli gōngzuò.

We've always worked here.

Tā yìzhí zài Táidà niàn shū.

He studied all along at Taiwan University.

Yìzhí can be used with reference to a phrase telling of a period of time (sānnián, "three years," or jiéhūn yǐqián, "before getting married") to say "all during (that time)."

Yǔ yìzhí xiàle sāntiān.

It rained for three days straight.

Often the time phrase and yìzhí are followed by dōu.

Tā wǔtiān yìzhí dōu méi xiūxi.

He didn't rest for five days on end.

wǒ méi jiéhūn jiù líkāi jiā...: This might look like "I didn't get married and left home," but is actually "when I wasn't yet married, I already left home." The order of events is made explicit by méi... (hadn't yet...) and jiù... (already...).

Tā méi xué sìwǔge yuè Yīngwén
jiù shuōde bú cuò le.

Before he had studied even three
or four months of English, he
could speak it pretty well.

Tā bìng méi hǎo jiù lái shàng
bān le.

She came back to work before
she had recovered from her illness.

Wǒ gào su nǐ méi jǐtiān, nǐ
yòu wàng le!

I told you just a few days ago
and you've forgotten again.

Méi duō jiǔ, tā jiù shuìzháo le.

He fell asleep before long.

Yǔ xiàle méi duō jiǔ jiù tíng le.

It hadn't rained long when it
stopped.

dúlì: "to be independent, to be on one's own; independence," literally "singly stand."

Měiguó shì yīqīqīliùnián dúlìde.

America became independent in 1776.

Zuìjìn jǐnián yǒu jǐge xīn dúlìde
guójiā.

There have been several newly inde-
pendent countries in the last
few years.

Nèige hái'zi hěn xǐhuan dúlì
shēnghuó, tā zài zhōngxuéde
shíhou yǐjīng kāishǐ gōngzuò le. That child really likes to be inde-
pendent. He started to work when
he was in high school.

Tā zhème dà, jīngjì hái méiyǒu
dúlì. He's so old and still not econom-
ically independent.

shēnghuó: "to live; life; livelihood" Shēng- is stressed and -huó is
unstressed or neutral tone. A zài phrase may come either before or after
the verb shēnghuó.

Xióngmāo chàbuduō dōu shēnghuó
zài gāoshānshang.° Almost all panda bears live in
the high mountains.

Tā zài shēnghuoshang duì wǒ hěn
zhàogu. She takes good care of me in my
daily life.

Tā xiǎo shíhou shēnghuó qíngxíng
hěn bù hǎo. When he was a child, he lived in
very bad circumstances.

5. A: Nǐ kàn, zhèr yǒu yìpiān
guānyú tóngjūde xīnwén. Look, here's a news article on
"living together."

B: Suànle ba. Zhèizhǒng
xīnwén yǒu shénme yìsi? Forget it. What's interesting about
that kind of news?

Notes on No. 5

tóngjū: "to live together, to cohabit" Jū is a literary word for "to
live." Although some dictionaries define tóngjū simply as "to live together,"
giving examples such as an uncle and nephew living together, tóngjū almost
always implies sexual relations. It may even be used to describe romances of
shorter durations, whether or not a household was set up. You'll notice that
in some dialogues in this unit, the speakers prefer the phrase nánnǚ tóngjū
in order to be explicit.

xīnwén: "news" This is the word for "news" as in "the evening news,"
"the news in the paper today," "official news." It is not the word for news
between friends, unless one is joking about the importance of what is about
to be said. [The word for news between people is xiāoxi, "tidings," (MBD,
Unit 5) which has a second meaning of "official news."]

Nǐ kàn diànshì xīnwén le ma? Did you see the television news?

Jīntiān bàoshangde xīnwén hěn
yǒu yìsi, yīnggāi hǎohāor
kànkàn. The news in the paper today is very
interesting; you should read it
carefully.

°According to those pandas who answered our surveys.

- A: Jīntiān tā gāosu wǒ yíge xīnwén, shuō Xiǎo Wáng hé Xiǎo Lǐ "Shíyī" jiéhūn. Today she told me some real news. She said that Xiǎo Wáng and Xiǎo Lǐ are getting married on October 1 (National Day).
- B: Zhēnde? Zhèi zhēn shì ge dà xīnwén. Really? Boy, that really is big news.

suàn le: "Forget it." Suàn is the verb "to calculate, to figure, to compute." The idiom suàn le is translated as "let it be," "let it pass," "drop the matter," "let it go at that."

- Suàn le, bú yào zài wèn tā le. Forget it, don't ask him about it any more.
- Ràng tā zìjǐ bàn, jiù suàn le. Let him do it himself, and the heck with it.
- A: Zánmen chūqu chī fàn ba? How about going out to eat?
- B: Wǒ jiù xiǎng zài jiālǐ suíbiàn chī yìdiǎnr suàn le. I just want to eat a little bit at home and leave it at that.
- Dōu gěi ni, suàn le. Go ahead and take them all.
- Nǐ yào qù jiù qù, bú qù jiù suàn le. If you want to go, then go. If you don't want to go, then forget it.

6. A: Nǐ jiějie yīxué fāngmiǎnde shū yuè lái yuè duō le! Your sister is getting more and more medical books!
- B: Shì a, tā zài pīnmìng xué yī ne. Yes, she's studying medicine with all her energy.

Notes on No. 6

nǐ jiějie yīxué fāngmiǎnde shū: "your sister's medical books" To say just "your sister's books" you put a -de on jiějie: Nǐ jiějiède shū. But -de is not used after jiějie in 6A. This is because of the modifying phrase yīxué fāngmiǎnde, which ends in -de. To have two -de phrases in a row before a noun is often considered stylistically bad; the way to get around it is to keep only the last -de. Other examples:

- Běijīng [-de] zuì hǎo -de fànguǎnr
- Zhōu Xiānsheng [-de] tàitai -de péngyou

yuè lái yuè duō le: "more and more..." The pattern yuè...yuè... is used to express the idea "the more...the more..." Fill in the blanks with verbs (state or action).

yuè duō	yuè hǎo
---------	---------

"the more the better"

yuè kàn	yuè bù dòng
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"the more one reads, the
more confused one gets"

Péngyou yuè duō yuè hǎo.	The more friends you have, the better.
Dìtú yuè dà yuè qīngchū.	The larger a map is, the clearer it is.
Tā bù xǐhuan qǐng kè, juéde kèren yuè duō yuè máfan.	She doesn't like to invite guests; she feels that the more guests there are, the more trouble it is.
Wǒ yuè xiǎng yuè pà.	The more I thought about it, the more frightened I got.
Tā yuè shuō yuè shēngqì.	The more he talked, the madder he got.
Nèipiān wénzhāng xiěde hěn bu qīngchū, nǐ yuè kàn yuè bù dòng.	The article is very unclear. The more you read it, the less you understand.

When the verb lái is used in the first blank of this pattern, the whole phrase expresses the idea of "increasingly..." or "...-er and ...-er":

yuè lái	yuè gāo
---------	---------

"to become taller and taller"

Huáng Tàitāide nǚér yuè lái yuè piàoliang le.	Mrs. Huang's daughter is getting prettier all the time.
Dōngxi yuè lái yuè guì le.	Things are getting more and more expensive.

zài: Zài is the marker of ongoing action which you learned in the Meeting module, Unit 2: Tā xiànzài zài kāi huì, "She is attending a meeting now." Note that zài is used in sentence 6B even though the action of studying is not necessarily going on at this very second, but only at intervals. She might not be studying right when this sentence is said, but she still is going to medical school. Likewise, if you are in the middle of a novel, you can say Wǒ zài kàn yiběn xiǎoshuō even if you have put it aside for a day or two.

zài...ne: Sentences with zài, the marker of ongoing action, often end in ne, the marker of absence of change or lack of completion. (See Unit 2 of the Transportation module and Unit 4 of this module.)

pīnmìng: "exerting the utmost strength, with all one's might, for all one is worth, desperately, like mad" Pīnmìng means literally "to risk one's life" or "to defy death." One translation which captures the spirit of pīnmìng is "knocking oneself out."

Shìqīng tài duō, tā pǐnmíngde
zuò yě zuòbùwán.

There's too much to do. She's working
like mad and still won't be able
to finish.

Xiǎoháir yí kànjian lǎoshǔ* jiù
pǐnmíng pǎo huí jiā qu le.

As soon as the child saw the rat, he
ran like mad for home.

7. A: Liú Xiānshengde kè shízài
méi yìsi.

Mr. Liú's class is really boring.

B: Nǐ tīngxiaqu, mànmanr huì
yǒu xìngqùde.

If you keep attending it, gradually
you'll become interested.

Notes On No. 7

shízài: "really, indeed, honestly; to be true, to be real" This is
an adjectival verb which is most often used as an adverb meaning "really,
actually."

Tā shízài yònggōng**, měitiān
wǎnshang niǎn hǎo jǐge
zhōngtóu Yīngwén.

He is really industrious; every
night he studies several hours
of English.

Wǒ shízài bù zhīdào.

I really (OR honestly) don't know.

Wǒ shízài gàosu nǐ ba, wǒ bù
xiǎng qù.

I'll tell you the truth: I don't
want to go.

Yàoshi nǐ shízài méi bànfa, nà
jiù suàn le.

If you really can't do it, then
just forget it.

Shízài can also be used in speaking of people; when so used it carries the
connotation of dependability.

Tā zhèige rén hěn shízài.

He is very sincere and dependable.

méi yìsi: This phrase, meaning literally "has no meaning," has
an abundance of uses: (1) uninteresting, boring; (2) pointless, meaning-
less; (3) to be a drag; (4) without value, not worthy of respect, cheap.

(1) Zhèiběn shū zhēn méi yìsi.

This book is really boring.

Wǒ kàn nǐ bú bì qù nèige dìfang,
méi shenme yìsi.

I don't think you need to go there.
It's not particularly fun (interesting)

(2) Jīntiān kāi huì, shénme dōu méi
zuò, zhēn méi yìsi.

We didn't get anything done at today's
meeting. How pointless.

Tā bù dǒng, zài jiǎng yě méi
yìsi.

He doesn't understand. It's pointless
to try to explain it any more.

*lǎoshǔ: "rat" (LIC 2) **yònggōng: "to be industrious" (SOC 3)

- Tā bú zài, zánmen qù yě méi yìsi, Since he's not there, it would be
shénme dōu bù néng zuò. pointless for us to go. We wouldn't
be able to do anything.
- (3) Tā zài Měiguó, tā àiren zài He's in America and his love is in
Déguó, zhēn méi yìsi. Germany. What a drag!
- (4) Zài tā bèihòu* shuō zhèiyangrde Talking like that behind her back
huà, zhēn méi yìsi! is really low.
- tīngxiaqu: "to go on listening" You've seen the action verb tīng,
"to listen" and the directional ending -xiàqu "to go down" before. Here
xiàqu is not used as a directional ending, but rather a resultative ending
"to continue, to go on." As a resultative verb, tīngxiaqu may take de and
bu as middle syllables to make verbs which say "can" and "cannot."
- Zhèiběn shū tài méi yìsi, wǒ This book is too boring. I can't
kànbuxiàqu le. read on.
- Nǐ shuōde duì, jiǎngxiaqu. That's right. Go on (speaking).
- A: Gàosu wo, hòulái zěnmē le? Tell me, what happens later?
B: Gàosu nǐ méi yìsi. Nǐ kàn- It would be no fun to tell you. Go
xiaqu jiù huì zhīdao le. on reading and you'll find out.
- Shuōxiaqu a, wǒmen dōu ài Go on talking. We all love to
tīng. listen.
- Nǐ zhèiyang děngxiaqu zěnmē How can you go on waiting like this?
xíng ne?
- yǒu xìngqu: "to be interested" Use the prepositional verb duì to say
what you are interested in.
- Wǒ duì nèijiàn shì yìdiǎnr I have no interest at all in that
xìngqu yě méiyǒu. matter.
- Nǐ duì shénmeyàngrde shū zuì What kind of books are you most
yǒu xìngqu? interested in?
8. A: Xiàng Wáng Jiàoshòu zhèi- There really aren't many teachers
yangde lǎoshī zhēnshi bù like Professor Wáng.
duō.
- B: Nǐ shuōduì le. Rúguo bú You're right. If it weren't for
shì tā bāngzhu wo, wǒ the help he's given me, I
zhēn bù xiāng xué le. wouldn't want to study anymore.

Notes on No. 8

xiàng: "to be similar to, to resemble" Xiàng may be used as a full

bèihòu: "behind the back"

verb or as a prepositional verb. Here it is a full verb:

Tā xiàng fùqīn, bú xiàng mǔqīn. He resembles his father, not his mother.

As a prepositional verb, xiàng is used in making comparisons. Notice the similarity of the word order between comparison sentences with xiàng and those with yǒu and gēn.

Tā xiàng tā gēge nàme cōngmíng. She's as intelligent as her brother.

Nǐ yǒu tā nàme gāo. You're as tall as he is.

Nǐ gēn tā yíyàng gāo. You're the same height as he.

Comparison sentences with xiàng must have either yíyàng, zhème (zènme), or nàme before the main verb. Xiàng makes rather imprecise comparisons; its original meaning is, after all, "resemble" or "like," not exact equality.

Nǐ xiàng wǒ zhème ná kuàizi. You hold chopsticks like I do.

Xiàng huàr nàme hǎokàn. (It's) as beautiful as a painting.

Zhèiliǎngtiānde tiānqì xiàng chūntiān nàme shūfu. The weather the past couple of days has been as nice as spring.

Tāde yǎnjīng xiàng hǎishuǐ yíyàng lán. Her eyes are as blue as sea water.

The negative bù comes before the prepositional verb xiàng.

Tā bú xiàng tā mèimei nàme cōngmíng. He's not as intelligent as his little sister.

Nèi shíhou shēnghuó bú xiàng xiànzài zhème hǎo. Life was not as good then as it is now.

Xiàng...zhèiyang: Zhèiyang(r) or nèiyang(r) are sometimes used after a noun or pronoun in phrases with xiàng, for example:

xiàng tā zhèiyangde rén people like him (lit., "like him this kind of people")

xiàng Wáng Jiàoshòu zhèiyangde lǎoshī teachers like Professor Wáng (lit., "like Professor Wáng this kind of teachers")

Yǒu, as used in the second example above, can be thought of as meaning "comes up to (a certain level)." Gēn, which is usually used with yíyàng as in the example just cited, connotes exact comparison, so when your sentence compares concrete, measurable qualities like height or weight, it is usually better to use ...gēn...yíyàng... For example, Nǐ gēn tā yíyàng gāo states explicitly that you are the same height as he, so it would be inappropriate to use xiàng there.

In such sentences, the zhèiyang(r) or nèiyang(r) are hard to translate into smooth English. It is usually best to leave those words out of the translation.

Měitiān dōu xiàng jīntiān zhèiyang jiù shūfu le.

If every day were like today, we would have it easy.

Běijīng kǎo yā zhèiyangde cài, tiāntiān chī tài guǎi le.

It would be too expensive to eat dishes like Běijīng roast duck every day.

9. A: Sānnián yǐqián wǒ jiu bú kào fùmǔ shēnghuó le.

I stopped depending on my parents for a living three years ago.

B: Nǐ néng zìjǐ guǎn zìjǐ, zhēn bú cuò.

It's really great that you can take care of yourself (be your own boss).

Notes on No. 9

jiù: The adverb jiù is often used after expressions of time, and stresses that the time when the event happens is comparatively prompt, soon, or early. The English translations may vary; this use of jiù has the flavor of "as soon as that" or "as early as that," but it can also be conveyed in English simply by putting extra stress on the time expression. For example, "He's coming TODAY!" (Tā jīntiān jiu lái le!). When used this way, jiù is always unstressed or neutral tone.

As in sentence 9A, new-situation le is often (but not always) used at the end of a sentence in connection with the adverb jiù.

Nǐde yīfu yìhuǐr jiù xǐhǎo le.

Your clothes will be all washed in just a while (that soon).

Míngtiān wǒ jiù yǒu gōngfu, kéyǐ qù le.

I'll have time to go tomorrow (that soon).

Nǐ zài děng yìhuǐr, yìdiǎn-zhōng jiù yǒu dìxià huǒchē le.

Wait a while longer, there will be a subway train at one o'clock (that soon).

Jīntiān zǎoshang wǒ wǔdiǎn zhōng jiù qǐlai le.

I got up at five this morning (that early).

kào: This verb has several commonly used meanings: (1) to lean against, to lay back on, (2) to depend/rely on, and (3) to be near/next to.

Bié kào chēmén.

Don't lean against the door of the car.

Wǒde Yīngwén bù hǎo, xiě wénzhāng wánquán kào zìdiǎn.

My English isn't good. When I write essays, I depend completely on a dictionary.

Tā zǒngshì kào zài chuángshàng^{*} kàn shū. He's always laying back in bed reading.

Mài'āmì shì yíge kào hǎide chéngshì. Miami is a city on the sea.

guǎn: "to tend/take care of/look after/manage/run/be in charge of"

Nǐmen liǎngge chūqu wánr, shéi guǎn hái'zi? If you two go out (for fun), who'll look after the kids?

Lǐ Xuěméi guǎn jiā guǎnde hǎo. Lǐ Xuěméi runs the house very well.

Liú Xiānsheng shì guǎn kǎoshìde. Mr. Liú is in charge of testing.

Another meaning is "to care, to bother about, to concern oneself with."

Tā bù xǐhuan guǎn biérénde shì. He doesn't like to mind others' business.

Wǒ yào zuò shénme, wǒ zìjǐ zhīdao, nǐ shǎo guǎn wǒde shì, hǎo bu hǎo? I know what I want to do, would you please not interfere with my affairs so much! (IMPOLITE)

Wǒ bù guǎn, suíbiàn nǐ. I don't care. Whatever you like.

The ending -zhào, "succeed (in connecting with or touching)," can also be used with guǎn. Guǎnbuzhào means "can be no concern of..., to be none of one's business."

Zhèi shì wǒmen zìjǐde shì, nǐmen guǎnbuzhào. This is our own affair; it's none of your business.

The colloquial Guǎn ta (ne)! expresses brusque dismissal: "Who cares about him!" or "Who cares about that!"

A: Nǐ jīntiān wǎnshàng rúguǒ bú qù, tā huì hěn bu gāoxìng. If you don't go tonight he'll be very unhappy.
B: Guǎn ta ne! Wǒ yào niàn shū, méi shíjiān qù. Who gives a damn about him! I've got to study; I don't have time to go.

zìjǐ...zìjǐ: "oneself" Use the pronoun wǒ for "I, me, my, mine," but use zìjǐ or wǒ zìjǐ for "myself." Depending on the context, zìjǐ can mean "myself, yourself, him/herself, ourselves, themselves." Sometimes zìjǐ is used twice in the same clause, as in sentence 9B.

Wǒ bù xǐhuan wǒ zìjǐ. I don't like myself. (as said by a confused teenager)

chuáng: "bed"
kǎoshì: "test, exam; testing"

- | | |
|--|---|
| Nǐ bù xiǎo le, yīnggāi zhīdao
zìjǐ zhàogu zìjǐ. | You're not a child anymore; you
should know how to take care
of yourself. |
| Nǐ bú yào zìjǐ gěi zìjǐ zhǎo
máfan. | Don't go asking for trouble
for yourself. |
| Tā zhèiyangr zuò, zìjǐ piàn ^{••}
zìjǐ. | By doing this, he's only fooling
himself. |
-
- | | |
|--|---|
| 10. A: Tā xiěde jǐběn xiǎoshuō
xiànzài dōu hěn <u>liúxíng</u> . | The novels he wrote are all very
popular now. |
| B: Nà dāngrán, xiàng tā nèiyang
yǒu dìwei yǒu zhīshide rén,
xiěde xiǎoshuō yíding yǒu
yìsi. | Of course. Novels written by
someone with his position and
knowledge are sure to be inter-
esting. |
-
- | | |
|-----------------|---------------|
| 11. yǒu bāngzhu | to be helpful |
| 12. yǒu dàoilǐ | to make sense |

Notes on Nos. 10 through 12

liúxíng: "to be popular, prevalent, current, widespread, common."
This is an adjectival verb. Make it negative with bù.

- | | |
|---|---|
| Zhèizhǒng huà xiànzài hěn
liúxíng, kěshì wǒ xiǎng zhè
huà bú tài duì. | This kind of talk is very popular
these days, but I don't think
it's very true. |
| Xiànzài chuān duǎn qúnzi bù
liúxíng le. | It's not popular to wear long skirts
anymore. |

You can also use liúxíng with a phrase following it to mean "to be popular to (do something)."

- | | |
|--|--|
| Xiànzài liúxíng chuān cháng
qúnzi. | It is popular to wear long
skirts now. |
| Zài hěn duō dìfang, yuè lái
yuè liúxíng nánǚ tóngjū le. | In a lot of places, it is getting
more and more common for men and
women to live together. |

Liúxíng is also used in compound nouns, such as liúxíngbìng, "epidemic."

- | | |
|--|---|
| Zhè yíge xīngqī yǒu liúxíng-
bìng, nǐmen jiāde hái zi
zuì hǎo bié chū mén. | This past week there has been an
epidemic; it would be best if
your children didn't go out. |
|--|---|

zhàogu: "to take care of, to care for" (Society, Unit 5)
piàn: "to fool, to deceive"

dìwei: "position, place or status (in an organization or society)"

Tāde dìwei hěn gāo.

He has a very high position.

Nǐ cái gōngzuòle shíjinián jiù
yǒule jīntiānde dìwei hěn
bù róngyì.

Having worked only ten or so years,
it wasn't easy to get the position
you have today.

Tāmen yào yǒu dúlìde jīngjì hé
shèhuì dìwei.

They want independent economic and
social status.

yǒu zhīshi: "to be knowledgeable," literally "to have knowledge"

yǒu dàolǐ: "to make sense," literally "to have reason"

yǒu bāngzhu: "to be helpful," literally "to have help"

Here you see three more examples of how yǒu, "to exist, to have," and a noun can be used to make an adjectival verb. Sometimes the meaning of the resulting phrase is more than just the sum of its parts. Yǒu xìngqù is "to be interested (in something)," while yǒu yìsi is "to be interesting." Here are some of the others you have already learned.

yǒu guānxi to be related to
yǒu yánjiū to be expert

yǒu míng to be famous
yǒu yòng to be useful

13. zìyóu

to be free; freedom

14. -bèizi

all one's life, lifetime

15. Xīnwén Zhōukān

Newsweek

16. fùnǚ

woman; women, womankind

Notes on Nos. 13 through 16

-bèizi: This word is usually used with yī-, as in

Wǒ gōngzuòle yíběizi, xiànzài
liùshisuǐ le, kéyì xiūxiūxi
le.

I've worked all my life and am now
sixty years old. I can take a
little rest now.

Jiéhūn shì yíběizide shì, děi
hǎohǎo xiǎngxiang.

Marriage is a lifetime thing; you
should think it over carefully.

fùnǚ: In Taiwan, a fùnǚ is generally a married woman, but in PRC usage the word has no connotations about marital status. Fùnǚ is also used in a collective sense, "women" or "womankind."

Unit 2, Tape 1, Review Dialogue

At the entrance to Lauinger Library at Georgetown University, Lǐ Píng (B) encounters Tom (A).

- B: Èi! Tāngmǔ, nǐ hǎo a! Hey! Hi, Tom!
- A: Nǐ hǎo, Lǐ Píng! Lái kàn shū ma? Hi, Lǐ Píng. Did you come here to do some reading?
- B: Chīle wǎnfàn, chūlai zǒuzou, dào túshūguǎn kànkān xīn dào de zázhi. After dinner I went out for a walk and came to the library to read through some of the new magazines.
- A: Nǐ zuì xǐhuande Yīngwén zázhi shì shénme? What's your favorite English magazine?
- B: Ng, Xīnwén Zhōukān. Um, Newsweek.
- A: Wèishenme ne? Why?
- B: Xīnwén Zhōukān hěn hǎo, duì xué Yīngwén hěn yǒu bāngzhu. Newsweek is very good. It's a big help in learning English.
- A: Duì, kàn zhèige zázhi, yìfāng-miàn keyi xué Yīngwén, yìfāng-miàn keyi zhīdao Měiguó shèhuì de qíngkuàng, shì bú cuò. Zhèige xīngqī yǒu shénme yǒu yìside wénzhāng ma? Right. When you read it, you can study English at the same time you learn about conditions in American society; it is good. Are there any interesting articles in it this week?
- B: Yǒu, yǒu yìpiān guānyú nánǚ píngděngde wénzhāng hěn yǒu yìsi. Yes, there's an article about equality of the sexes that's very interesting.
- A: Òu, "nánǚ píngděng"...wǒde nǚpéngyou duì zhèige tímu hěn yǒu yánjiū. Zěnmē? Nǐ yě duì zhèige wèntí yǒu xìngqu ma? Oh, "equality of the sexes"...My girl friend is an expert on the subject. Don't tell me--are you interested in that issue too?
- B: Yǒu, wǒ yǒu xìngqu, érqǐ xiǎng zhīdao nǐmēnde kànfǎ. Wǒ keyi wèn jǐge wèntí ma? Yes, I am, and I'd also like to know your views on it. Can I ask a few questions?
- A: Dāngrán, qǐng wèn ba! Sure. What would you like to know?
- B: Zhèipiān wénzhāng shuō, zài hěn duō dìfāng yuè lái yuè liú-xíng nánǚ tóngjū le. E, duì-

*tímu, "subject, topic" (see Unit 5)

- buqǐ...*
- me...
- A: Méi shenme, nǐ shuōxiāqu. Not at all, go on.
- B: Zhèipiān wénzhāng hái shuō zhèizhǒng shì hé fùnǚde dìwei yǒu guānxi. Zhèi yidiǎn wǒ zhēnshi bù dǒng le. Zhōngguó rén de chuāntǒng guānniàn shì, fùnǚ méiyǒu jiéhūn, bù yīnggāi hé tāde nán péngyou zhù zài yìqǐ. It also said in the article that this is related to the status of women. I really don't understand that point. The traditional Chinese idea is that a woman should not live with her boyfriend before they get married.
- A: Wǒmen de guānniàn bú tài yíyàng. Yìxiē fùnǚ, tèbié shì zhīshi fùnǚ, tāmen bú yào kào xiānshēng shēnghuó, tāmen yào yǒu dúlìde jīngjì hé shèhuì dìwei. Xiàng wǒde nǚ péngyou, tā jiù yǒu zhèiyàngde kànfǎ. Érqiě wǒ xiǎng, tóngjūde wèntí hé hěn duō shìqíng yǒu guānxi, bù zhǐ shì fùnǚde dìwei wèntí. We have a somewhat different concept. Some women, especially women intellectuals, don't want to depend on their husbands in order to live; they want to have independent economic and social status. Like my girlfriend--that's the way her view is. But also, I think that living together has to do with a lot of things. It's not just a question of the status of women.
- B: Rúguǒ keyì tán de huà, nǐ gěi wǒ jiǎngjiāng zěnmeyàng? If it's all right to talk about it, would you tell me more?
- A: Hǎo, zhèiyàng ba, wǒ gěi nǐ tán tān wǒde shì, nǐ jiù zhīdao wǒmen zěnmeyàng xiǎng le. Wǒde nǚ péngyou, tā shì xué yīde. Xué yī bú shì yíjiàn róngyìde shì. Tā hái yào zài dàxué xuéxí liùnián. Okay, how about this. I'll tell you about my situation, and then you'll know the way we think. My girlfriend is studying medicine. Studying medicine isn't the easiest thing. She still has six more years of university.
- B: Nà nǐmen shénme shíhòu jiéhūn ne? Then when are you getting married?
- A: Xiànzài wǒmen hái bù xiǎng jiéhūn. We don't want to get married just yet.
- B: Wèishénme? Nǐmen juéde jiēle hūn, yǒule hái zi huì hěn máfan, shì bu shì? Why not? You think that once you get married and have children it'll be a lot of trouble, right?
- A: Bú shì zhèige yìsi. Jiùshì wǒmen jiéhūnle, yě bù yídìng mǎshàng yào hái zi. Zhòngyào de shì wǒmen zhèi yíběizi yào zuò shénme, hái méiyǒu hǎohāo xiǎngguo ne, yīnggāi xiān xiǎng nèige That's not the point. Even if we get married, we won't necessarily have children right away. The important thing is that we haven't even thought out well what we want to do in our lives. We should think about

*The reason Lǐ Píng is being so careful here is that he knows Tom and his girlfriend are living together.

wèntí. Ērqiě wǒmen dōu yuànyì zài jiēhūn yǐqián qīngchǔde zhīdao zìjǐ xǐhuande nèige rén shì yíge shénmeyàngde rén. Zhèi yě xūyào shíjiān.

that problem first. What's more, we each want to have a clear idea of of what kind of person the other is before we get married. And that takes time.

B: Kěshi yǒu rén huì juéde nǐmen zhèiyang zuò shì yīnwei nǐmen juéde tóngjū bǐ jiēhūn zìyóu.

But some people will think you are doing this because you feel that living together is freer than marriage.

A: Yǒu rén zhème shuō, kěshi wǒ xiǎng tāmen méi dǒng wǒmen de zìyóu shì shénme.

Some people say that, but I don't think they have understood what our freedom is.

B: Shì shénme ne?

What is it, then?

A: Měiguó rén juéde zìjǐ kěyǐ jìhuà zìjǐde shēnghuó shì zuì zhòngyàode zìyóu. Rúguo Měiguó méiyǒu zhèizhǒng zìyóu, jiù bú huì yǒu nàme duō rén xiǎng lái Měiguó le, nǐ shuō wǒ shuōde duì bu duì?

Americans feel that to be able to plan their own life is the most important freedom. If America didn't have that kind of freedom, there wouldn't be so many people who want to come here. Don't you think I'm right?

B: Nǐ shuōde yǒu diǎnr dàoli. Ōu . . . Wǒ hái wàngle wèn nǐ, jīnnián xiàtiān, nǐde nǚpéngyou néng péi nǐ dào Xiānggǎng qu ma?

There's something to what you say. Oh . . . I forgot to ask you something else: Will your girlfriend be able to come with you to Hong Kong this summer?

A: Bù xíng. Tā jìhuà dào Déguó qu nián shū. Shǔjiàde shíhou tā yào zài Déguó zhù sāngè yuè, nà duì tāde Déwén yíding hěn yǒu bāngzhu.

No. She's planning to go to school in Germany. During summer vacation she's going to live in Germany for three months. I'm sure that will help her German a lot.

B: Duì.

That's right.

A: Zěnmeyàng, nǐ duì Xīnwén Zhōukān zhèipiān wénzhāng hái yǒu shénme biéde kànfǎ ma?

So what about it, do you have any other opinions about that article in Newsweek?

B: Kānfǎ yǒu. Zhèige tímu hěn dà, wǒmen yǐhòu mànman zài tán.

Yes, I have other opinions about it. But it's a big topic. We can talk all about it later.

A: Hǎo, yǐhòu zài tán.

Okay, we'll talk about it later.

Unit 2, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise is a conversation in which a young man in Běijīng talks with a middle-aged man about a problem.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

húshuō	to talk nonsense; drivel
xiǎngbuchū	can't think up, can't come up with
Xiǎo Lín tamen	Xiǎo Lín and the others
shēnqǐng	to apply for

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Propose a reason why Xiǎo Míngzi is no longer in school. (Hint: What are his other friends doing? What is the policy emphasis in China on careers for youth?)
2. Is Xiǎo Míngzi looking for a job? Why or why not?
3. What kind of job does his middle-aged friend suggest?
4. To whom must Xiǎo Míngzi apply before he goes out to take pictures?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation a grandmother and her granddaughter discuss sexual equality and changes in morality in new China.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

Nà hái yòng shuō	That goes without saying
duó hǎo!	How great that is!
qíguài	to be strange
<u>Zhōngguó Qīngnián</u>	<u>China Youth</u> (a periodical)
hòulái	afterwards
dàodé	morality, morals, ethics

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What was the status of women before liberation?
2. What did the granddaughter read about in the latest issue of China Youth?
3. What is her grandmother's reaction?
4. What things does a "sense of morality" probably include for the grandmother?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this exercise, as a mother and son finish dinner, they discuss his future.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

shuòshì	Master's degree
bóshì	Ph.D.
zhǎobudào	to be unable to find
<u>Zhōngxuéshēng</u>	<u>High School Student</u> (a periodical)
gāozhōng	senior high school
fādá	to be developed

Questions for Exercise 4

1. What is Xiǎo Lín's mother's major concern about his future?
2. Why doesn't he want to go to college anymore?
3. Who does Xiǎo Lín use as an example of why a college education is useless?
4. What is his mother's position on the advantages of college education in Hong Kong?
5. Does Xiǎo Lín's mother act as an advisor or does she expect her son to obey her wishes on this matter?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

Conversation between a middle-aged man (A) and a young man (B) in Běijīng.

- | | | |
|----|--|---|
| A: | Xiǎo Míngzi, jīntiān zěnmē yǒu shíjiān zài jiā? | Xiǎo Míngzi, how is it that you have time to be at home today? |
| B: | Zěnmē méi shíjiān? Líkāi xuéxiào yǐhòu, shíjiān duōduō le. | How would I not have time? Since I left school, I've had lots more time. |
| A: | Bié húshuō. Nǐ yǒu gōngzuò le meiyǒu? | Cut it out. Do you have a job yet? |
| B: | Yǒu gōngzuò! Yǒule gōngzuò hái zài zhèr zuòzhe! Nǐ zhēn yǒu yìsi! | Have a job! If I had a job would I still be sitting here! You're something else! |
| A: | Ào! Wǒ zhīdao le, nǐ hái méi gōngzuò na! | Oh! I see, you still don't have a job! |
| B: | Ng. Lǎoshī ^{**} shuō wǒ keyi děngyíděng. | Uh-huh. My teachers said I can wait a while. |
| A: | Nǐ zhèiyang děngxiaqu zěnmē xíng ne? Yìtiān méi gōngzuò, yìtiān jiù děi kào fùmǔ a. | How will it do for you to go on waiting like this? Every day you don't have a job, you have to depend on your parents. |
| B: | Hài, wǒ yě zhīdao, zhèiyang xiàqu bù xíng, kěshì wǒ shízài xiǎngbūchū shenme hǎo bànfa ya! Nǐ shuō wǒ zěnmē bàn? | (Sigh), I know that it won't do to go on like this, but I really can't think of any good solution! What do you think I should do? |
| A: | Nǐ huì shénme? | What do you know how to do? |
| B: | Wǒ shénme dōu bú huì. Xiàng Xiǎo Lín tamen huì zuò zhuōzi yǐzi shenmede, yě dōu yǒu gōngzuò le. | I don't know how to do anything. Like Xiǎo Lín and the others, who can make tables, chairs, and so on, all have jobs already. |
| A: | Éi, nǐ huì bu huì zhào xiàng? | Say, can you take photographs? |
| B: | Bú huì. | No. |

*Work is assigned, so getting a job is not a matter of personal initiative. Work assignment is done by the work assignment committee of the city district, under coordination of the citywide office.

**Teachers, while not directly involved in the assignment of work, can be influential in the process. There is a group of teachers in each high school or university who make specific recommendations to city offices which decide whether a student finds work in the city or is sent to the country.

- A: Nǐ duì zhào xiàng yǒu méiyou xìngqu? Are you interested in photography?
- B: Yǒu a! Sure!
- A: Zhèiyang ba! Wǒ yǒu yíge Rìběn zhàoxiàngjī, wǒ jiāo nǐ zěnmeyàng zhào xiàng, nǐ jiù kéyǐ yǒu gōngzuò le. How about this: I have a Japanese camera. I'll teach you how to take pictures, and then you can have a job.
- B: Suàn le ba, huì zhào xiàng zěnmé huì yǒu gōngzuò ne! Come on! How can I have a job by knowing how to take pictures!
- A: Hàì, nǐ zhēn bù cōngming. Měitiān dōu yǒu bù shǎo rén lái Běijīng, shéi bù xiǎng zài Tiān'ānmén qián zhào zhāng xiàng! Nǐ zài zhāo liǎngge tóngxué, yǒu guān zhàoxiàngde, yǒu guān shōu qiándé, bú jiù xíng le ma? Tsk, you're really not on the ball. Every day there are lots of people who come to Běijīng; who doesn't want to get their picture taken in front of Tiān'ānmén! If you find a couple of classmates, and have one in charge of taking the pictures and one in charge of collecting the money, then you're all set, right?
- B: Nín shuōde yǒu dào lǐ, jiù zěnmé bàn! Duì le, yào chūqu zhào xiàng, hái xūyào shēngqǐng ba? What you say makes sense; that's just what I'll do! Oh yes--if you want to go out and take pictures, you have to apply, too, don't you?
- A: Nà róngyì. Míngtiān, nǐ qù zhāo lǎoshī, tāmen huì bāngzhu nǐ bànde. That's easy. Tomorrow, go see your teachers. They'll help you do it.

Dialogue and Translation for Exercise 3

Conversation between a grandmother (B) and her granddaughter (A) in Běijīng.

- A: Nǎinai, nín shuō, xīn Zhōngguó, nǚrén píngděng, fùnǚde dìwei gāoduō le, duì bu duì? Grandma, don't you think that in new China, with equality of the sexes, the status of women is much higher?
- B: Nà hái yòng shuō. Wǒmen niánqīngde shíhou, fùnǚ zài jiā lǐ, zài shèhuìshàng dōu méiyou shenme dìwei, zhǐ yǒu hěn shǎode nǚháizi yǒu jīhuì niàn shū. Bú xiàng nǐmen, gēn nánháizi yíyàng, niàn shū, zuò shì, duó hǎo! That goes without saying. When we were young, women didn't have much status in the family or in society. Only a very few girls had a chance to study. It wasn't like the way it is for you, who study and work just the same as boys. How great that is!
- A: Nǎinai, nà nǐ shuō, tóngjū zhèijiàn shì bu shì duì fùnǚ bù hǎo? Then what do you think, Grandma, is cohabitation a bad thing for women?

- B: Nǐ zěnmē yuè shuō yuè qíguài le? Zài xīn Zhōngguó nǎr yǒu tóngjūde shìr?
- A: Zěnmē méiyǒu? Wǒ gāngcái kànde Zhōngguó Qīngniánshàng jiù yǒu yìpiān wénzhāng, zhèipiān wénzhāng shuō, yǒu yíge nánháizi hé yíge nǚháizi tóngjū le.
- B: Tāmen wèishénme bù jiēhūn?
- A: Nèige nánde xiǎng shàng dàxué.
- B: Òu, duì le, jiēle hūn jiù bù néng shàng dàxué le. Nà hòulái ne?
- A: Hòulái, nèige nánde zhēn shàng dàxué le.
- B: Niànwánle shū tāmen jiēhūn le ba?
- A: Méiyǒu. Niànwán shū, nèige nánde xiǎng, nèi nǚháizi méi dīwei, yě méi qián, tāmen jiù suàn le.
- B: Suàn le?! Nà shì shénme huà! Tā hái yǒu méiyǒu yìdiǎnr dàodé guānniàn!
- A: Dàodé guānniàn?! Hēng, xiànzài shèhuishàng jiù yǒu zhèizhǒng shìr! Nín shuō zhèi shì wèishénme?
- B: Ài! Zhèi shíjǐnián qíguàiguài-guàide xīnwén zhēn duō! Shénme shíhòu cái néng hǎo yìdiǎnr ne?
- A: Shéi zhīdào! Wǒ xiǎng kuài le! Kuài hǎo yìdiǎnr le!
- What's with these odd topics you're bringing up? Where is there such a thing as cohabitation in new China?
- There isn't, huh? Well in the China Youth that I just read there's an article that said there was a young man who was living with a young woman.
- Why didn't they get married?
- The man wanted to go to college.
- Oh, right, you can't go to college after you're married. So what happened afterwards?
- Afterwards, the man really went to college.
- And after he finished school they got married, I suppose?
- No. After he finished school, the guy thought, she didn't have any status or any money, so they should call it quits.
- Call it quits! What kind of thing is that to say! Didn't he have any sense of morality?
- Sense of morality?! Ha, that's just the sort of thing that society is full of these days! Why do you think that is?!
- (Sigh) The last decade or so there sure has been a lot of strange news! When will it get better?
- I think it will be soon! It's going to get better soon!

Dialogue and Translation for Exercise 4

In Hong Kong, a mother (A) and son (B) have just finished dinner.

- A: Xiǎo Lín, chīle fàn bú yào niàn shū le, xiūxi xiūxi ba!
- Xiǎo Lín, don't study any more after dinner, just relax a bit!

- B: Hǎo. Nín yào hē chá ma? Wǒ qū dào. Do you want to drink some tea? I'll go pour it.
- A: Děng yíxià, ràng wo kànkàn, nǐde máoyī shì bu shì pò le? Míngtiān wǒ děi qù gěi nǐ mǎi jiàn xīnde. Wait a second, let me see, is your sweater torn? Tomorrow I'll have to go buy you a new one.
- B: Mā, wǒ bú yào xīnde, zhèijiàn hái kéyǐ chuān ne. Mom, I don't want a new one. I can still wear this one.
- A: Tiān lěng le, nǐ xūyào yíjiàn xīn máoyī, wǒ huì gěi nǐ yùbeihǎo. Míngnián nǐ shàng dàxuéde shíhòu, wǒ huì duō gěi nǐ yùbeijǐjiàn xīn yīfu. The weather's getting cold, you need a new sweater. I'll get one ready for you. Next year when you go to college I'll get a few more new things ready for you to wear.
- B: Bú yòng le, wǒ bù xiǎng shàng dàxué le. You don't need to, I don't want to go to college anymore.
- A: Wèishénme? Nǐ bú shì yào xué yī ma? Why not? Don't you want to study medicine?
- B: Bù shǎo rén shuō bú shàng dàxué yě kéyǐ gōngzuò, yě yíyàng kéyǐ shēnghuó. Wèishénme yídìng yào shàng dàxué ne? A lot of people say that you can work and live just the same without going to college. Why is it necessary to go to college?
- A: Zhèizhǒng huà xiànzài hěn liúxíng, kěshì wǒ xiǎng zhè huà bú tài duì. This kind of talk is very popular these days, but I don't think it's very true.
- B: Wèishénme? Yǒude rén zài dàxuéli pīnmíng niǎn shū, xiàng wǒmen jiā duìmiànde Zhōu Xiānsheng, duì shùxué nàme yǒu yánjiū, déle shuòshì, bóshì, hái bu shì zhǎobudào gōngzuò! Why not? Some people study like mad at a university, like Mr. Zhōu who lives across from us; he's such an expert in mathematics, he's got a Master's degree and a Ph.D., and isn't he still unable to find a job!
- A: Zhōu Xiānshengde qíngxíng gēn biérén bù tóng, suǐrán tā xiāngdāng yǒu zhīshi, kěshì tā bù xǐhuande gōngzuò tā jiù bú zuò, nà dāngrán bù róngyì zhǎodào gōngzuò. Mr. Zhōu's situation is different from other people's. Although he is quite knowledgeable, he won't take a job he doesn't like. So of course it isn't easy for him to find a job.
- B: Duì le, tā bù xǐhuan zuò lǎoshī, tā jiù xǐhuan xiě wénzhāng, zài Zhōngxuéshēng zhōukānshang wǒ hái kànjianguo tāde wénzhāng ne! Right. He doesn't like to be a teacher, he just likes to write articles. I've even seen his articles in the weekly High School Student!

- A: Tāde wénzhāng hǎo bu hǎo? Are his articles good?
- B: Hǎo, kěshi bù róngyì dǒng, zhōngxuéshēng kàn zhèiyangde wénzhāng tài nán le. Yes, but they're not easy to understand. They're too hard for high school students to read.
- A: Suóyì, nǐ bù néng shuō Zhōu Xiānshēngde qíngxíng jiù shì dàjiāde qíngxíng. Wǒ xiǎng, kéyì zhèiyang shuō: niànguó hěn duō shūde rén bù yídìng yǒu hěn hǎode gōngzuò. Kěshi duō nián yìdiǎnr shǔ duì zhǎo gōngzuò yídìng yǒu bāngzhu. So you can't say that Mr. Zhōu's situation is everyone's situation. I think you might say this: someone who has had a lot of education doesn't necessarily get a very good job. But getting more education will certainly be helpful in looking for a job.
- B: Kěshi, wǒde jǐge tóngxué gāozhōng méiyǒu niǎnwán jiù zuò shì le, xiànzài tāmen de shēnghuó dōu bú yòng kào fùmǔ le, tāmen dōu dúlì le. But several classmates of mine started working before they had finished high school, and now they don't have to depend on their parents to support them; they're all independent.
- A: Dànshi wǒ xiǎng, shèhuì hái shì xūyào yǒu zhīshide rén, shèhuì yuè fādá yuè xūyào yǒu zhīshì. Nǐ shuō duì bu duì? But I think that society still needs knowledgeable people. The more developed society is, the more it needs knowledge. Don't you think so?
- B: Duì! Right!
- A: Nàme hǎo le, nǐ niǎn dàxuéde shì zěnmeyàng? All right then, what about the matter of your going to college?
- B: Mm . . . wǒ zài xiǎngyixiǎng. Mm . . . I'll think it over some more.
- A: Hǎo, wǒmen míngtiān zài tán. Okay, we'll talk more about it tomorrow.

UNIT 3

Family Values

INTRODUCTION

Grammar Topics Covered in This Unit

1. The verb ending -qilai showing the start of an action or condition.
2. The pattern (méi)yǒu shénme (Adjectival Verb).
3. Cónglái bù/méi, "never."
4. The adverb cái, "only," before amounts.
5. The marker -zhe showing the manner of an action.
6. The verb ending -dào for (1) successful reaching/obtaining/finding,
(2) "of," "about" (with certain verbs),
(3) successful perceiving (e.g., kàndào, "to see").
7. The adverb zài, "anymore."
8. Placement of phrases with the prepositional verb dào, "to," "up to," "until."
9. The use of suǒyǒude, "all."

Functional Language Contained in This Unit

1. Narrating a brief story about a person.
2. Expressing approval and disapproval of someone's attitude or way of thinking.
3. Expressing puzzlement at a situation.
4. Stressing how understandable a situation is.

Unit 3, Reference List

1. A: Nǐ jiějie xiànzài zěnmē duì zhèngzhì wèntí rèxīngilái le?
How is it that your older sister has become so interested and enthusiastic about political questions now?
- B: Zhèi méiyǒu shénme qíguài, tā jīnnián kāishǐ xué zhèngzhìxué le.
There's nothing strange about that, she started studying political science this year.
2. A: Nǐ zěnmē bù chī le?
Why aren't you eating?
- B: Wǒde wèi hěn nánshòu, chībuxiàqù le.
My stomach is uncomfortable, I can't eat anymore.
- A: Nà wǒ gěi nǐ nòng dianr tāng lái.
I'll go get you some soup then.
3. A: Wǒ qù zhǎo Xiǎo Lán liáo tiānr.
I'm going to go look for Xiǎo Lán to have a chat.
- B: Nǐ bié qù le, tā yìtiān dào wǎn yònggōng, méi shíjiān péi nǐ liáo tiānr.
Don't go, she works hard all day long and doesn't have the time to chat with you.
4. A: Wáng jiā Xiǎo Lán cónglái méiyǒu nán péngyou ma?
Hasn't the Wáng family's Xiǎo Lán ever had a boy friend?
- B: Tā cái shíjiǔsuì, mángzhe nián shū, hái méiyǒu xiǎngdào zhèixie shìr ne!
She's only nineteen years old, busy studying, and hasn't thought of these things yet!
5. A: Wǒde xiǎo nǚér liǎngsānsuǐde shíhou cháng kū, xiànzài zhǎngdà le, bú zài kū le.
My youngest daughter cried a lot when she was two or three years old, but now she has grown up and doesn't cry anymore.
6. A: Zuò fùmǔde bù yīnggāi zhòng nán qīng nǚ.
Those who are parents shouldn't regard males as superior to females.
- B: Duì. Zuò háizide yě yīnggāi xiàoshun fùmǔ.
Right. And those who are children should show filial obedience to their parents.

7. A: Nǐ dìdì báitiān zài jiā ma? Is your younger brother at home during the day?
- B: Bú zài, nǐ děng dào wǎnshang zài dǎ diànhuà lái ba. No, wait until the evening and then call him.
8. A: Zhōngguó rén cónglái bù jiāng nánǚ píngděng ma? Didn't the Chinese ever stress equality between men and women?
- B: Shuōdao nánǚ píngděng, nà shì zuìjìn jǐshíniǎnde xīn guānniàn. As for equality of the sexes, that's a new concept of the last few decades.
9. A: Dà jiāting yǒu shénme hǎo? What's good about large families?
- B: Zěnmé bù hǎo? Rén duō, zhuàn qiānde rén yě duō ma! What could be bad about them? After all, if there are more people, there are also more people earning money!
- A: Yàoshi suǒyǒude rén dōu xiàng nín zhèiyang xiǎng, Zhōngguó xiànzài bù zhīdào yǒu duōshao yì rén le! If everyone thought the way you do, who knows how many hundreds of millions of people there would be in China now!
10. A: Nǐ zhèicì huí guó kàndao nǐ lǎojiāde rén le ma? Did you see the people in your hometown on this visit back to your country?
- B: Kàndao le. Tāmen shēnghuóde bú cuò, wǒ lǎojiā yě biànchéng yíge hěn rènaode dìfang le. Yes. They're living pretty well, and my hometown has become quite a bustling place.

ADDITIONAL REQUIRED VOCABULARY

11. yǒu yòng to be useful
12. hēiyè (darkness of) night, nighttime
13. xīn heart

VOCABULARY

báitiān	daytime
biàn	to change, to become different
biànchéng	to turn into, to become
cái	only (before an amount)
-chéng	into
chībuxiàqù	cannot eat (cannot get down)
cónglái	ever (up till now), always
	(up till now)
cónglái bù/méi	never
-dào	(resultative ending used for perception by one of the senses: <u>jiàndào</u> , <u>kàndào</u> , <u>tīngdào</u> , etc.)
-dào	(resultative ending used to indicate reaching: <u>xiǎngdào</u> , <u>shuōdào</u> , <u>tándào</u> , etc., often translated as "about")
děng dào	to wait until; when, by the time
hēiyè	(darkness of) night, nighttime
jiǎng	to stress, to pay attention to,
	to be particular about
jiā tíng	family
kàndào	to see
kū	to cry
liáo	to chat
liáo tiān(r)	to chat
ma	(marker of obviousness of reasoning)
nánshòu	to be uncomfortable; to feel bad,
	to feel unhappy
nòng (nèng)	to do; to fool with; to get
nòng lái	to get and bring
qíguài	to be strange, to be odd, to be surprising
-qilai	(resultative ending which indicates starting)
rèxīn	to be enthusiastic and interested;
	to be warmhearted; to be earnest
rèxīnqilai	to become enthusiastic and interested
shuōdào	to speak of; as for
suǒyǒude...dōu	all

xiǎngdao	to think of
xiàoshun	to be filial; filial obedience
-xiaqu	down (directional ending used for eating or drinking down)
xīn	heart; mind
-yì	hundred million
yì tiān dào wǎn	all day long
yònggōng	to be industrious, to be hardworking (in one's studies)
yǒu yòng	to be useful
zhǎng	to grow
zhǎngdà	to grow up
zhòng nán qīng nǚ	to regard males as superior to females
zhuàn qián	to earn money, to make money
zuìjìn	recently; soon
zuò	to be, to act as

Unit 3, Reference Notes

- | | |
|---|---|
| <p>1. A: Nǐ jiějie xiànzài zěnmē duì zhèngzhì wèntí <u>rèxīnqilai</u> le?</p> | <p>How is that your older sister has become so interested and enthusiastic about political questions now?</p> |
| <p>B: Zhèi méiyǒu shénme <u>qíguài</u>, tā jīnnián kāishǐ xué zhèngzhìxué le.</p> | <p>There's nothing strange about that, she started studying political science this year.</p> |

Notes on No. 1

rèxīn: "to be enthusiastic and interested; to be warmhearted, to be earnest" There are two meanings for this adjectival verb. It can be used to describe a positive feeling toward a cause or issue, or to describe warm feelings toward other people.

Like many adjectival verbs, rèxīn may be used either as a main verb or as an adverb (that is, modifying another verb).

As main verb

- | | |
|--|--|
| <p>Tā duì xué Zhōngwén hěn rèxīn.</p> | <p>He's very enthusiastic about studying Chinese.</p> |
| <p>Tā duì rén hěn rèxīn, shénme shíhòu dōu xǐhuan bāng rén máng.</p> | <p>He's very warmhearted towards people. He always likes to help people out.</p> |

As an adverb

- | | |
|--|---|
| <p>Tā hěn rèxīn yánjiū dàlùde qíngkuàng.</p> | <p>She studies the mainland situation very enthusiastically.</p> |
| <p>Hǎo hái zi, nǐ zěnmē rèxīn bāngzhu biérén, hěn hǎo.</p> | <p>Good child. It's good that you're so eager to help others.</p> |

-qilai: As a verb by itself, qǐlái means "to rise up." As part of a compound verb, -qilai has several different functions. First, it can be a directional or resultative ending meaning "go up, rise up (physically)":

- | | |
|---|---|
| <p>Tā zhànqilai le.</p> | <p>He stood up.</p> |
| <p>Tā tiàoqilai le.*</p> | <p>She jumped up.</p> |
| <p>Zhèige zhuōzi wǒmen táibuqilái, nǐ lái bāngbang máng hǎo bu hǎo?</p> | <p>We can't lift this table up. Come and help us, okay?</p> |

*tiào, "to jump, to leap"

In addition to meaning literally "to go up," -qilai can be used to tell something about the aspect of the verb: to show "the start of the action or condition." In the example in the Reference List above, -qilai indicates that older sister's enthusiasm has newly started up. Other examples:

(WITH AN ACTION VERB)

Háizi kūqilai le.

The child began (has begun) to cry.

(WITH AN ADJECTIVAL VERB)

Tiānqì rèqilai le.

The weather has warmed up.

As with many other compound verbs, the object of the verb may be inserted between the two parts of the verb ending:

Bù zhīdào wèishénme, tā xiànzài
hēqì jiǔ lai le.

I don't know why, but he has started
to drink now.

Wǒ liùgè yuè méi xiǎngguo jiā,
kěshì jīntiān xiǎngqì jiā
lai le.

I haven't thought of home for
six months, but today I started
to feel homesick.

Another function of the ending -qilai is to make generalized statements which are sometimes translated using "when ...ing," or "when it comes to ...ing":

Zhèige yǐzide yàngzi hěn
hǎo kàn, kěshì zuòqilai
bù shūfu.

This kind of chair is very
attractive, but when you sit
in it, it's uncomfortable.

Tā shuōqì Zhōngwén lai zhēn
nántǐng.

It sounds terrible when he speaks
Chinese.

Zuòqì shì lai, tā bǐ shéi
dōu kuài.

When it comes to working, he
is faster than anyone else.

Shuōqilai róngyì, zuòqilai nán.

It's easy to talk about, but hard to
do.

When -qilai is used this way with verbs of perception, the additional meaning of "it seems" is communicated:

Kānqilai tā zhīdao zhèijiàn shì.

It looks as if he knows about
this matter.

Tā kànqilai hěn niánqīng.

He looks very young.

Tīngqilai hěn yǒu dào lǐ.

It sounds reasonable.

-Qilai is also used in several idiomatic expressions where its meaning is harder to pinpoint, e.g., xiǎngqilai, "to think of, to remember," where -qilai seems to indicate the coming "up" into consciousness of an idea.

Wǒ xiǎngqilai le, tā xìng Mài.

Now I remember, his surname is
Mài.

qíguài: "to be strange, to be surprising, to be odd"

Zhēn qíguài, tā tiāntiān lái,
jīntiān zěnméi lái ne? How strange. He comes every day.
How is it he didn't come today?

Nèige shíhòu, shénme qíguàide
shì dōu yǒu, bié shuō le. Back then, there were all kinds
of strange things; don't talk
about it any more.

Tāmende guānxi wǒ juéde hěn
qíguài. I find their relationship very
strange.

In colloquial style, the verb qíguài is also used to mean "to find it strange that..., can't understand (why)...., can't imagine (how)....," e.g.,

Wǒ zhēn qíguài tā wèishénme yào
zěnméi zuò. I really can't understand why he
wanted (OR wants) to do that.

Wǒ zhēn qíguài zhèijiàn shì tā
zěnméi kěyǐ bàndedào. I really can't imagine how he can
(OR could) do it.

Zhèi méiyǒu shénme qíguài: "There's nothing strange about that." Yǒu shénme is used before an adjectival verb, as in

Nà	yǒu shénme	hǎo?	"What's so good about that?"
Nà	méiyǒu shénme	hǎo.	"There's nothing good about that."
Gāosu tā	yǒu shénme	bú duì?	"What's wrong with telling him?"

A: Tā duì Zhōngguóde qíngkuàng
zhīdaode bù shǎo! He knows so much about China!

B: Nà yǒu shénme qíguài, tā
zài Zhōngguó zhùguo shínián. What's strange about that, he lived
in China for ten years!

2. A: Nǐ zěnméi bù chī le? Why aren't you eating?

B: Wǒde wèi hěn nánshòu, chību-
xiàqù le. My stomach is uncomfortable, I can't
eat anymore.

A: Nà wǒ gěi nǐ nóng dianr tāng
lai. I'll go get you some soup then.

Notes on No. 2

nánshòu: "to feel uncomfortable; to feel bad, to feel unhappy," literally, "to find something hard to bear" This adjectival verb can be used to describe physical aches and pains, or emotional ones.

Zài fēijīshàng zuòle èrshíge
xiǎoshí, tài nánshòu le! Twenty hours on an airplane. How
uncomfortable!

Zhēn ràng rén nánshòu. It really makes one feel bad.

Zánmen dōu shì zuò yīshēngde,
kànjian bìngren^{*} méi yào chī,
zhēn nánshòu.

We're both in medicine; seeing sick
people without medicine to take
was really upsetting.

To make it clear you are talking about sadness and not a physical pain, you can use the phrase xīnlǐ hěn nánshòu (xīn, No. 13 on this reference list, being the equivalent of either the heart or mind in such instances).

Tīngdàole zhèiyàngde huà, tā
xīnlǐ hěn nánshòu.

He was very sad after hearing
that kind of talk.

chībuxiàqù: "unable to eat (it all) up" Here you see an example of -xiàqù used for its meaning as a directional ending. While in English we might say "eat it UP," the Chinese, more analytically, say "eat it down." Using the verb hē, "to drink," you can also say hēxiàqu, "to drink down." The meaning of chīxiàqu and hēxiàqu might be better conveyed as "to take in" or "to get down" food or drink; you use these verbs when you want to stress getting food or drink down into the stomach, rather than just the action of eating.

As a resultative verb, chīxiàqu and hēxiàqu may take -de- or -bu- as a middle syllable for the additional meaning of "can" or "cannot." In chīde-xiàqù/chībuxiàqù and hēdexiàqù/hēbuxiàqù, the syllables -xià and -qù are still somewhat stressed (you can still hear their falling tones), whereas they are unstressed and often neutral tone in the words chīxiàqu and hēxiàqu.

chīdexiàqù	able to eat it down
chībuxiàqù	unable to eat it down
méi chīxiàqu	didn't eat it down
chīxiàqu le	ate it down

Wǒ chīde tài bǎo le, chībuxiàqù
le.

I'm too full, I can't eat any more.

Zhèige yào chīxiàqu jiù huì hǎo
le.

You'll feel better after you take
this medicine.

A: Zhèige yào zhēn kǔ, wǒ
hēbuxiàqù.

This medicine is really bitter. I
can't get it down.

B: Méiyou guānxi, kuài diǎnr
hēxiàqu jiù kěyǐ le.

Sure you can. Just drink it down
real fast.

nòng: This is a very common verb with several especially useful meanings. First of all it means "to do, to make" in a broad, vague sense:

Zánmen kāishǐ nòng fàn, hǎo bu
hǎo?

Let's start to make dinner, okay?

Tā bù zhīdào zěnmē nòngle hǎoduō
qián.

Somehow he made himself a lot of
money.

*bìngren: "sick person, patient"

Wǒ xiǎng nǐ bú bì guǎn zhèijiàn shì, nòngde bù hǎo dōu shì nǐde cuò.	I don't think you should try to take charge of this. If you handled it badly it would be all your fault.
--	--

Shìqing yuè nòng yuè dà, zhēn bù zhīdào zěnmē bàn cái hǎo.	This matter is getting blown up bigger and bigger. I really don't know what to do.
--	--

Tā zhème shuō nòngde wǒ zhēn bù hǎo yìsi.	His saying that really embarrassed me.
---	--

Nòng can mean "to play with, to fool with, to monkey with":

Bié nòng wǒde biǎo.	Don't fool with my watch.
---------------------	---------------------------

Nòng can be followed by another verb which shows the result of some action, e.g., nòngzāng, "to make (something) dirty"; nòngpò, "to break something" (lit., "to make [something] break"); nòngsǐ, "to kill" (lit., "to make [something] die"). Examples:

Shi shéi bǎ wǒde yǔsǎn nònghuài le?	Who was it who broke my umbrella? (literally, "made it so that it broke")
-------------------------------------	--

Wǒ qù bǎ zǎofàn nònghǎo.	I'll go get breakfast ready.
--------------------------	------------------------------

Zhèige wèntí hěn yàojǐn, děi nòngqīngchu.	This question is very important, we must get it clear.
---	--

Bié nòngzāngle nǐde yīfu.	Don't get your clothes dirty.
---------------------------	-------------------------------

Nǐ nòngcuò le ba, tā qùnián cái cóng dàlù chūlai.	You're mistaken, I think. He didn't leave the mainland until last year.
---	---

Zhèige wèntí, nǐ zuótiān gěi wǒ jiǎngguò le, jīntiān wǒ yòu nòngbudǒng le, nǐ kě bu kéyi zài gěi wǒ jiǎng yíci?	Yesterday you explained this question to me, but today I can't understand it again. Could you explain it to me once again?
---	--

nònglai: "to get and bring (here)" Compare the use of the directional ending -lai in nònglai to its use in Wǒ gěi nǐ dào bēi chá lai, which you learned in Unit 1.

Nǐ cóng nǎr nònglaide?	Where did you get this from?
------------------------	------------------------------

3. A: Wǒ qù zhǎo Xiǎo Lán
liáo tiānr. I'm going to go look for Xiǎo Lán to
have a chat.
- B: Nǐ bié qù le, tā yìtiān dào
wǎn yònggōng, měi shíjiān
péi nǐ liáo tiānr. Don't go, she works hard all day long
and doesn't have the time to chat
with you.

Notes on No. 3

liáo tiān(r): "to chat" Liáo means "to chat," and tiān(r) acts as its object. Tiān(r) may also be omitted.

Wǒmen liáole yíge zhōngtóu. We chatted for an hour.

Nǐ shénme shíhou yǒu gōngfu,
wǒmen zhǎo ge dìfang liáoliao
tiānr. When you have time, we'll go find
a place and chat a while.

Nǐ bié qù le: "don't go" The English translation here can't really be adequate without getting cumbersome. The one syllable le tells you that not going is a change from what was earlier expected. To show the meaning of the marker le for new situation, the translation might be "Change your plans and don't go."

yìtiān dào wǎn: "all day long" The syllable yī ("one") is sometimes used to mean "the whole, the entire." Yìtiān dào wǎn can be literally translated as "the whole day until late," but is also often used to mean "all the time, always." You can use the whole phrase as you would a time-when word (e.g., jīntiān), or you can split it up with a verb, as in yìtiān máng dào wǎn, "busy the whole day until late," or "busy all day long."

Tā yìtiān dào wǎn dōu zài máng. He's busy all day long.

Tā yìtiān dào wǎn shuō tāde
qián bú gòu yòng. She's always saying from morning
to night that she doesn't have
enough money.

yònggōng: "to be diligent, to be hardworking" in one's studies

Nǐ bú yònggōng jiù bú ràng nǐ
niàn dàxué le. If you don't work hard, I won't let
you go to college.

Wǒmen zhèrde xuésheng dōu hěn
yònggōng. All our students here are very
hardworking.

péi: "to accompany; to keep somebody company" In the Transportation module, you saw the verb péi meaning "to accompany, to go along with" in the sentence Tā qǐng wǒ péi tā yìqǐ qù lǚxíng, "She asked me to accompany her on her trip." Here you see péi used in another sense, "to keep someone company."

Míngtiān wǒ yào péi wǒ mǔqīn qù
kàn bìng. Tomorrow I'm going along with my
mother to see the doctor.

Méi rén péi wǒ qù, wǒ jiù bú qù
le.

If no one goes along with me, I
won't go.

Wǒmen lái péipei nǐ.

We'll keep you company.

Lǎo rén chángcháng xǐhuan yǒu
rén péizhe tā shuō huà.

Older people often like to have
someone to keep them company and
talk with them.

4. A: Wáng jiā Xiǎo Lán cónglái
méiyǒu nán péngyou ma?

Hasn't the Wáng family's Xiǎo Lán
ever had a boyfriend?

B: Tā cái shíjiǔsuì, mángzhe
niàn shū, hái méiyǒu
xiǎngdào zhèxiē shìr ne!

She's only nineteen years old, busy
studying, and hasn't thought of
these things yet!

Notes on No. 4

cónglái: "ever (up till now), always (up till now)" Cónglái means that something remains the same or unchanged from the past up to now. It is almost always followed by an adverb--jiù, dōu, or the negatives bù or méi. The two most common combinations are cónglái bù and cónglái méi. Bù and méi, of course, have different uses; roughly speaking, cónglái bù means "(habitually) never (do X)" and cónglái méi means "have never (done X in the past)." With cónglái méi, the verb of the sentence usually takes the aspect marker -guo (experience at any previous time).

Tā cónglái bú dào wǒ jiā lái.

She never comes to my house.

Tā cónglái méi dào wǒ jiā
láiguó.

She has never been to my house
(before).

Wǒ cónglái méiyǒu xiǎngdào
xiànzài hái yǒu zhèiyàngde
jiāting, zhèiyàngde fùmǔ.

I never imagined that there were
still families and parents like
this these days.

cái: In the Transportation Module, you saw the adverb cái used to mean "then and only then" or "not until then." It was used to talk about something that happened later than expected, for example, Tā shì zuótiān cái lái de, "He didn't get here until yesterday." In sentence 4B, you see cái (still an adverb) used to mean "only" a certain amount.

Cái means "only" in the sense of "as little as," "so little." It stresses that the amount is less than expected, less than normal, etc.

You already know two other adverbs which mean "only": zhǐ and jiù. Cái is used with the meaning "only" strictly before amounts, while zhǐ and jiù are also used for "only" in the sense of "no other way" or "no others":

Zhǐ/Jiù néng zènme zuò.

(We) can only do it this way.

Wǒmen jǐge rén, zhǐ/jiù yǒu wǒ
huì shuō Fǎguó huà.

I am the only one of us who can speak
French.

(Cái may not be used in such sentences.)

(That is, it could have been, should have been, or might later become more.)

Tā cái xuéle sānnián, jiù shuōde nàme hǎo.	He's only studied three years and speaks so well. (AS LITTLE AS THREE YEARS)
---	--

Tā yígòng cái kànle sānpīan wén- zhāng.	He only read three articles altogether. (SO FEW)
--	---

Although adverbs normally come only before a verb, cái may stand directly before an amount:

Cái wǔge rén?	Only five people? (SO FEW?)
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A: Tāde fángzi yìnián cái sānbǎi kuài.	His house costs only three hundred dollars a year. (SO LITTLE!)
B: Cái zěnmē yidiǎnr?	Is that all? (SO LITTLE?)

Sentence 4B illustrates that when speaking about a person's age, cái should be used for "only" rather than jiù. It is also much better to use cái for "only" when speaking about the time of day, the date, etc.:

Cái yìdiǎn zhōng, hái láidejí.	It's only one o'clock, we can still make it.
--------------------------------	---

Jīntiān cái shísānhào, hái zǎo ne!	Today is only the thirteenth (of the month). It's still early!
---------------------------------------	---

Cái is not used in sentences meaning the speaker imposes a restriction on an amount. This includes suggestions, instructions, commands, wishes, or sentences expressing intention. In these sentences, use jiù or zhǐ, e.g.: Nǐ jiù gěi tā yìdiǎnr ba, "Just give him a little"; Wǒ zhǐ yào chī yìwǎn fàn, "I only want to eat one bowl of rice."

mángzhe niàn shū: "to be busy studying" Máng here is not the state verb "to be busy," but an action verb, "to busily engage in (something)." Here are other examples:

Nǐ zài máng shénme ne?	What are you busy with?
Wǒ mángle yìtiān le.	I have been busily working all day.
Tā yìtiān dào wǎn máng zhège máng nège.	He is busy with all sorts of things all day long.

-zhe: In sentence 4B, you see the marker -zhe used in a sentence with word order like that of one in the Directions module: Zǒuzhe qù keyi ma? "Can you get there by walking?" -Zhe is the marker of DURATION. It may be attached to an action or process verb. The combination action verb plus -zhe refers to the duration of the action, that is, the action has started and is continuing, e.g., Tā pǎozhe ne, "He is running." The combination process verb plus -zhe refers to the duration of the new state entered into through the process (remember that "process" here means a change from one state to

another), for example, Tā bìngzhe ne, "He is ill," or Mén kāizhe ne, "The door is open."

Often you see the combination verb plus -zhe followed by another verb, as in mángzhe niàn shū. In this case, the verb plus -zhe describes the means or manner of the following verb.

Wǒmen zǒuzhe qù.	Let's go on foot.
Tā pǎozhe xià lóu qu le.	He went running downstairs.
Tā kāizhe chē lái le.	He came driving a car.
Tā nǎzhe dōngxi shàng chē le.	Carrying the things, he boarded the bus.
Tā zhèi jǐtiān mángzhe kāi huì.	The last few days he has been busy with meetings.
Tā jíze zǒu, bǎ yàoshi wàng zai jiāli le.	He was in a hurry to leave, and left the keys at home.
Wǒmen zǒuzhe liáo tiān.	We talked while walking.

xiǎngdao: "to think of" -Dào here is not the prepositional verb "to" but the ending for compound verbs of result which you have so far seen in jièdao, "to successfully borrow" and shuōdao, "to talk about." The verb ending -dao means "to successfully reach/obtain/find." In the compound verb xiǎngdao, the verb xiǎng expresses the action of thinking about it, and -dao says that your thought "reached to" the idea--came into your head.

Another verb like xiǎng in referring to mental activity is kǎolǚ, "to consider," which you learned in Unit 1, and just as with xiǎng, you can use -dao with kǎolǚ. Here are examples of xiǎngdao and kǎolǚdao. Notice the different translations possible for méi xiǎngdao and xiǎngbudào.

Wǒ hái xiǎngdao lìngwài yidiǎn.	I've thought of another point.
Wǒ xiǎng dàgài jiù nǐ yíge rén lái, shéi xiǎngdao nǐmen dōu lái le!	I thought you would probably be the only one coming. Who would have thought all of you would come!
Wǒ méi xiǎngdao huì yǒu zhèi-zhǒng qíngkuàng.	I didn't expect this kind of situation. (Lit., "I didn't think there would be this kind of situation.")
Xiǎngbudào tāmen huì zènme kuài jiéhūn.	I was surprised they got married so soon.
A: Nǐ méi kǎolǚdao zhèi yidiǎn ba?	You didn't consider that point, did you?
B: Zènme kǎolǚdao nàme duō shìqíng!	How could I take so many things into consideration!

5. A: Wǒde xiǎo nǚér liǎngsānsuìde
shíhòu cháng kū, xiànzài
zhǎngdà le, bú zài kū le. My youngest daughter cried a lot
when she was two or three years
old, but now she has grown up
and doesn't cry anymore.

Notes on No. 5

xiǎo nǚér: Not "little daughter," as you might have thought, but "youngest daughter." Xiǎo and dà are used, respectively, for the "youngest" and "oldest" of brothers and sisters. The ones in between, if there are any, are numbered. For example, a mother would refer to her four sons, starting with the eldest, as her dà érzi, èr érzi, sān érzi, and xiǎo érzi.

zhǎngdà: "to grow up" This is a compound verb of result made of zhǎng "to grow" and dà "to be big."

Nǐ zhǎngdàle xiǎng zuò shénme? What do you want to do when you
grow up?

Sānge yuè bú jiàn, zhèige háizi It's been just three months since I
zhǎngdàle bù shǎo. last saw this youngster and he has
grown quite a bit.

bú zài kū le: "doesn't cry anymore" Zài is the adverb which you learned meaning "again." Here it means "anymore," referring to the continuing of a situation.

Wǒ tài lèi le, méiyǒu bànfǎ zài I'm too tired. I can't write any
xiě le. more.

Wǒ bù néng zài chī le, zài chī I can't eat any more. If I eat more
jiù bù shūfu le. I won't feel well.

Bú yào zài xiǎng zhèixiē shìqíng Stop thinking about these things.
le.

Bú yào zài shuō le, hǎo bu hǎo? Don't talk about it anymore, okay?

Yǐhòu wǒ bú zài nàme màn le. In the future, I won't be so slow
anymore.

6. A: Zuò fùmǔde bù yīnggāi
zhòng nán qīng nǚ.

Those who are parents shouldn't regard males as superior to females.

B: Duì. Zuò háizide yě yīnggāi
xiàoshun fùmǔ.

Right. And those who are children should show filial obedience to their parents.

Notes on No. 6

zuò: "to be, to act as" As you are well aware, there are times when you can't use shì to translate English "to be." One of these is when "to be" means that a person takes on a certain role, position, or occupation. An example is "to be president" as in "I want to be president" or "He was president for eight years." In such cases you use the same verb "to do", zuò:

Wǒ xiǎode shíhou chángcháng xiǎng jiānglái yào zuò yíge yīsheng, kěshì xiànzài zhīdao zuò yīsheng tài nán le. When I was young I often thought I wanted to be a doctor when I grew up, but now I know that it's too hard to be a doctor.

Tā cóngqián zuòguo Jīngjī Bùzhǎng. He was once the Minister of Finance. (You could also say Tā cóngqián shì Jīngjī Bùzhǎng.)

Zhèi shì wǒ dìyīcì zuò zhǔrén qīng kè, xīnli hěn jǐnzhāng. This is the first time I am to be host and have guests over. I'm nervous.

Phrases like zuò fùmǔde and zuò háizide in the reference list sentence are used to talk about categories of people as defined by a certain role, position, occupation, etc.

Zhèizhǒng shìqing, zuò fùmǔde yīnggāi xiān xiǎngdào. Those in the position of parents should foresee things like this.

Kāndao xuéshengde Zhōngwén xuéde nàme hǎo, wǒmen zuò lǎoshīde zhēn gāoxìng. When we see that our students have learned their Chinese so well, it makes us teachers very happy.

zhòng nán qīng nǚ: "to treat men as important and women as unimportant," Zhòng is the verb "to be heavy," with the additional meaning, in literary style, of "to stress, to put importance on." Qīng is the verb "to be light (in weight)," with an extended meaning in literary Chinese of "to regard lightly, to attach little importance to."

In the traditional Chinese family, a son had a starring role. One reason was that sons assured the family's continuity, something which every man felt was his duty to his ancestors. In addition, the son usually became the family representative after the father's death or retirement. A daughter, on the other hand, was expected to leave the family and become part of her

* zhǔrén, "host, master" ** jǐnzhāng, "to be nervous, to be tense"

husband's household, so her importance was considerably less than that of a son. A woman was always subject to a man's authority: a daughter had to obey her father, a wife had to obey her husband, and a widow had to obey her son.* Of course, individual women, by their strength, intelligence, and personality, were able to exert great influence on the family, but this was often accomplished indirectly.

xiàoshun: This can be used either as a verb with an object, "to be filial toward (someone)," as in the Reference List sentence above, or as an adjectival verb meaning "to be filial":

Zhèige háizi hěn xiàoshun.

This child is very filial.

In traditional society, filial obedience was regarded as the primary virtue in life and the source of all other virtues. It consisted of respect for one's parents and ancestors, obedience in all cases to one's parents' will, consideration and care for their daily welfare, continuation of the family line, and avoidance of any actions which would shame the good name and reputation of the family. But more than formal adherence to rules of good conduct, filial obedience was also an attitude of warmth, founded in the deep love of son and daughter for their parents. And although its origin and center is the relationship of child to parents, this important concept extended outside the family to govern all other relationships in the life of a Chinese. It was said that if a son was not filial to his parents, he would probably not fulfill the duties of a good husband, a faithful friend, or a loyal citizen.

7. A: Nǐ dìdi báitiān zài jiā ma?

Is your younger brother at home during the day?

B: Bú zài, nǐ děng dào wǎnshang zài dǎ diànhuà lái ba.

No, wait until the evening and then call him.

Notes on No. 7

báitiān: "daytime; during daylight," literally "white-day" In the sense of "daylight," the opposite of báitiān is hēiyè, "dark of night," literally, "black-night." In the sense of "daytime, working hours," the opposite of báitiān is wǎnshang, "evening, night."

Tā báitiān zuò shì, wǎnshang niàn shū.

She works during the day and studies at night.

děng dào: "wait until" Here you see the prepositional verb dào "to, up to" used after another verb. (Contrast this with xiǎngdào "to think of" where -dào is used as a verb ending showing result and is written as part of the verb.) You now know two meanings for the prepositional verb dào, one having to do with location and the other with time:

*This is from an old saying called the Sān Cóng, "the Three Follows," i.e., the three paths to be followed. The saying is usually quoted in its original classical style: Zài jiā cóng fù, chū jiā cóng fū, fū sǐ cóng zǐ, "When at home obey your father, when married obey your husband, when your husband dies obey your son."

- (1) location: "to, up to"
- (2) time: "until"

What is the difference between putting your dào phrase after the verb or before it?

Dào phrase after verb

If the dào phrase tells where or at what time you end up as a result of the action, then it comes after the verb:

Wǒ zǒu dào shūfáng wàibian, tīng- I walked up to the door of the study
jian tāmen zài lǐbian shuō huà. and heard them inside talking.

Wǒ yǐjīng kàn dào dìyìbǎilíngyī I've already read up to page 101.
yè le.

Wǒ zuótiān wǎnshang kàn shū Last night I read until past three
kàn dào sāndiǎnduō zhōng. o'clock (in the morning).

In sentences which show that something changes location, lái "to this place" or qù "to that place" will usually come at the end of the whole clause:

MAIN VERB	dào	TIME OR PLACE	lai OR qu
-----------	-----	---------------	-----------

Tā zǒu dào wǒ qiánmian qu le. He walked in front of me.

Qǐng bǎ nèijǐběn shū ná dào Please bring those books here.
zhèlǐ lai.

Dào phrase before the verb

- a. Put the dào phrase before lái or qù when they are the main verb of the sentence:

Tā dào Chóngqìng qù le. He has gone to Chóngqìng.

Tā yào dào wǒ zhèr lái. He is coming to my place.

- b. If another verb phrase follows the dào phrase, qù may sometimes be omitted, making the dào phrase appear to modify the second verb phrase:

A: Wǒmen dào nǎr chī fàn? Where shall we go to eat?
B: Dào fàntīng chī fàn. We'll go to the dining room to eat.

(Literally, these mean "To where shall we eat?" and "We'll to the dining room eat.")

- c. A dào phrase may come before the verb if the phrase shows that a point is reached prior to the action or condition:

*yè, "page"

Dào xiàwǔ zài tán.

Let's wait until the afternoon and then talk. (Contrast tán dào xiàwǔ, "talk until the afternoon.")

8. A: Zhōngguó rén cónglái bù jiǎng nánǚ píngděng ma?

Didn't the Chinese ever stress equality between men and women?

B: Shuōdao nánǚ píngděng, nà shì zuìjìn jǐshínián de xīn guānniàn.

As for equality of the sexes, that's a new concept of the last few decades.

Notes on No. 8

cónglái bù: "never, never does..." Earlier in this unit (No. 4), you saw the phrase cónglái méi "have never, had never..." Cónglái itself means "at any time in the past up until now."

Wǒ cónglái bù xiǎng zǎoshang niàn shū.

I never feel like studying in the morning.

Whether you choose cónglái bù or cónglái méi depends on what kind of verb you are using and how it is normally negated. To summarize what you learned back in the Biographic Information module, STATE verbs (which include adjectival verbs and auxiliary verbs) are always negated with bù. PROCESS verbs are always negated with méi when referring to an actual state of affairs. ACTION verbs can be negated with bù or méi depending on the meaning. While there are grammar rules for choosing bù or méi to negate your verb, there are also semantic reasons for choosing one or the other: Are you generalizing about something habitual or speaking of a specific instance?

STATE VERBS (Use bù.)

Wǒde qián cónglái dōu bù gòu.

I have never had enough money.

Tā cónglái bù xiǎng zuò zhèiyàngde gōngzuò.

He never wants/has never wanted to do this kind of work.

Wǒ cónglái bù xǐhuan qù Niǔ Yuē.

I never like/have never liked going to New York.

PROCESS VERBS (Use méi.)

Tā cónglái méi jiēguo hūn.

She has never gotten married.

Tā cónglái méi bìngguo.

He has never gotten sick.

Zhèige diànshì cónglái méi huàigu.

This television has never broken.

ACTION VERBS (Bù and méi make a difference in meaning.)

- | | |
|--|--|
| (1) Wǒ <u>cónglái méi</u> kànguo zhèi-yangrde shū. | I have never read a book like this.
(PAST EXPERIENCE) |
| (2) Wǒ <u>cónglái bú</u> kàn zheiyangrde shū. | I never read (present) this kind of book OR I never used to read this kind of book. (HABITUAL) |

Cónglái vs. cóngqián: Cóngqián, "the past," is a noun, a time word. It may, for example, be the object of the prepositional verb zài, e.g., Zài cóngqián yǒu rén zènme zuò, "In the past, some people did it that way." Cónglái may also be used as a moveable adverb, in which case it can be translated "in the past, before, formerly": Wǒ cóngqián (OR Cóngqián wǒ) méiyǒu chē, xiànzài yǒu le, "Before I didn't have a car, but now I do."

Cónglái, "always (in the past), from the beginning," is not a noun; it cannot, for example, be the object of the prepositional verb zài. It is used adverbially, always between the subject and the verb. Both cóngqián méi and cónglái méi may sometimes be translated as "never," but cónglái méi makes a stronger statement.

Wǒ <u>cóngqián méi</u> chīguo Zhōngguó cài.	I haven't eaten Chinese food before. (There wasn't one time when I ate Chinese food.)
---	--

Wǒ <u>cónglái méi</u> chīguo Zhōngguó cài.	I have never eaten Chinese food (from the very beginning).
--	---

jiāng: "to be particular about, to stress, to pay attention to" [Also jiāngjiu.]

Zhèige rén hěn jiāng chī, hěn jiāng chuān.	This person is fastidious about what he eats and what he wears.
--	---

Tāmen jiā tài jiāng guīju. [*] Wǒmen Xiǎo Lán yīnggāi xiǎoxīn.	Their family is overly particular about manners. Our Xiǎo Lán should be careful.
--	--

shuōdao: "to speak of; as for" In this unit, you have seen dào used as a resultative ending "to successfully reach/obtain/find," as in xiǎngdao, "to think of." You also saw it as a prepositional verb in děng dào, "wait until." Here you see another example of -dao as a resultative ending. When -dao is used with verbs of speech, such as shuō, tán or jiāng, they are translated as "to speak of" or "to talk about." (In this meaning, -dao is not interchangeable with -zhào.)

Wǒmen gāngcái hái shuōdao nǐ, nǐ jiù lái le.	We were talking about you just now, and here you are!
--	---

Jīntiān nǐ gēn ta jiāngdao wǒ méiyǒu?	Did you talk about me with him today?
---------------------------------------	---------------------------------------

Wǒ chángcháng xiǎngdao wǒde hái zi.	I often think of my child.
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^{*}guīju: "manners" (see Unit 4)

Notice that in sentence 8B, shuōdao is used at the beginning of the sentence to introduce a topic, as we use "when it comes to" or "speaking of" in English. Here are some other examples.

Shuōdao jiéhūnde shì, wǒ hái
děi xiǎngyixiǎng.

When it comes to the marriage, I
have to think it over some more.

Tándaο Zhōngguo wénhuà,
tā bǐ wǒ zhīdaode duō.

When it comes to Chinese culture,
he knows a lot more than I do.

Shuōdao Lǐ Xiānsheng, wǒ jiù
xiǎngqilai le, hǎo jiǔ méi
qù kàn ta le.

Speaking of Mr. Lǐ, it occurs to me
that we haven't been to see him in
quite a while.

zuìjìn: "recently, lately; recent, last" Zuìjìn may be used as a time word, coming either before or after the subject, but always before the verb.

Zuìjìn, wǒmen gōngsī yòu pàile
yíge rén qù Xiānggǎng.

Recently, our company sent another
person to Hong Kong.

Wǒ zuìjìn tài máng, méi shíjiān
gēn ta shuō.

I've been very busy lately, and
haven't had time to tell him.

In sentence 8B (...nà shi zuìjìn jǐshíniánde xīn guānniàn), zuìjìn is used as an adjective modifying a Number-Counter-Noun. Other examples:

Zuìjìn yíge yuè, tā dōu méiyǒu
lái xìn.

She hasn't written for the last month.

Tā shi zuìjìn jǐtiān cái lái de.

She just arrived within the last few
days.

Besides referring to the near past, zuìjìn can also refer to the near future-- "soon":

Tā zuìjìn yào chū guó.

He will be going abroad soon.

To make it clear you are talking about the future rather than the past, use zuìjìn in combination with auxiliary verbs like yào, xiǎng, dǎsuan, zhǔnbèi, jìhuà, etc.

9. A: Dà jiāting yǒu shénme hǎo?

What's good about large families?

B: Zěnméi bù hǎo? Rén duō,
zhuàn qiānde rén yě duō ma!

What could be bad about them? After
all, if there are more people
there are also more people earning
money!

A: Yàoshi suǒyǒude rén dōu
xiàng nín zhèiyang xiǎng,
Zhōngguo xiànzài bù zhīdào
yǒu duōshao yì rén le!

If everyone thought they way you do,
who knows how many hundreds of
millions of people there would be
in China now!

Notes on No. 9

dà jiāting: "large family; extended family" The phrases dà jiāting and xiǎo jiāting, literally "large family" and "small family," are often used in a specific sense. In traditional Chinese society, dà jiāting referred not merely to the number of people in the family, but to the number of generations living together. Although opinions on this vary greatly, you need at least three generations living together to be considered a dà jiāting--an "extended family"--and each generation must be several people "deep." Ideally, such a family contained a father and mother, all their sons and their wives, their sons' sons and their wives, and all their children, extending to about the fourth generation. A classic example of a dà jiāting, like the Jiǎ family in the novel Dream of the Red Chamber, might include over 130 people all living in households within one complex of houses and courtyards.

Do not misuse jiāting, which refers to the family as an entity, for jiā rén or jiālide rén, which refer to the people in the family. This mistake is easy to make because both ideas can be expressed in English by the word "family":

Wǒ dào Niǔ Yuē qù kàn wǒ jiā rén	I'm going to New York to see my
(OR wǒ jiālide rén).	family.

zěnmě bù hǎo: "How could they be bad?" or, more idiomatically, "What could be bad about them?" Use zěnmě to make a rhetorical question disagreeing with someone else's position.

A: Bú duì, bú duì.	That's not right, that's not right.
B: Zěnmě bú duì!	What do you mean it's wrong!

A: Wǒmen bù kéyǐ zhèiyàng zuò.	We can't do it this way.
B: Zěnmě bù kéyǐ?! Zhèi méiyǒu shénme bù kéyǐde.	Why not?! There's nothing wrong with it.

ma: This little marker is sometimes used at the end of a sentence to imply that the reasoning behind the statement is obvious. It can be translated as "you know" or "after all," or by a tone of voice conveying that one thinks one's statement is self-evident. (For the following example, you need to know dào lājī, "to take out [lit., 'dump'] the garbage.")

Husband: Wèishenme zǒng dǐ wǒ zuò fàn ne?	Why do I always have to do the cooking?
Wife: Nánǚ píngděng ma!	Equality of the sexes!
H: Nà hǎo, yǐhòu nǐ guǎn dào lājī.	Okay, then from now on, you take care of taking out the garbage.
W: Wèishenme?	Why?
H: Nánǚ píngděng ma!	Equality of the sexes!

suǒyǒude: "all" This is the word for "all" used to modify nouns. (The adverb dōu is used to modify verbs.) Suǒyǒude is mostly used with nouns at the front of the sentence (that is, subjects or objects in topic position). In sentences with suǒyǒude, dōu is almost always used, too.

Suǒyǒude cài dōu hěn hǎo chī. All the food is delicious.

Suǒyǒude cài wǒ dōu chīwán le. I finished all the food.

Suǒyǒude can be used with the bǎ construction, in which case dōu goes before the main verb, not before the prepositional verb bǎ.

Wǒ bǎ suǒyǒude cài dōu chīwán le. I finished all the food.

Suǒyǒude can also be used without a noun following it, as long as the context makes it clear what things suǒyǒude refers to:

Wǒ xǐhuan gōngyuán, Huáshèngdùn suǒyǒude wǒ dōu qùguo le. I like parks. I've been to all the ones in Washington.

Here are some more example sentences with suǒyǒude. Notice that the -de is sometimes omitted.

Suǒyǒude kāfēitīng wǒ dōu qùguo. I've been to all the coffeehouses.

Rúguo wǒ yǒu qián wǒ jiù yào mǎi suǒyǒu zhèixiē Hàn-Yīng zìdiǎn. If I had money, I'd like to buy all of these Chinese-English dictionaries.

Tā dào guo Měiguó suǒyǒu(de) yǒu yìside dìfang. He has been to all the interesting places in the U.S.

yì: "hundred million" After qiān, "1000," and wàn, "10,000," the next single syllable to represent a higher number in Chinese is yì, "100,000,000."

1,000	yìqiān
10,000	yíwàn
100,000	shíwàn
1,000,000	yìbǎi wàn ("one million")
10,000,000	yìqiān wàn
100,000,000	yíyì
1,000,000,000	shíyì ("one billion")

10. A: Nǐ zhèicì huí guó kàndao nǐ lǎojiāde rén le ma? Did you see the people in your hometown on this visit back to your country?

B: Kàndao le. Tāmen shēng-huóde bú cuò, wǒ lǎojiā yě biànchéng yíge hěn rènade dìfang le. Yes, they're living pretty well, and my hometown has become quite a bustling place.

Notes on No. 10

kàndao: "to see, to perceive by sight" This is another example of the ending -dao used as part of a compound verb of result. You have now seen -dao meaning (1) "to successfully reach/obtain/find" and (2) "about." With verbs

of perception, the meaning of -dao can be thought of as "successfully reach" by means of the senses, or "to successfully perceive." Another instance of this is tīngdao "to hear, to perceive by listening."

Běijīng speakers prefer kànjian and tīngjian in many contexts, but kàndao and tīngdao are used by all speakers of Standard Chinese.

biàn: "to change, to become different, to transform, to alter"

Zhèige rén zhēnde biàn le, yǐqián This fellow has really changed, he
tā bú shì zhèiyangrde. wasn't this way before.

Zhèijiàn máoyī xǐle jǐcì, biàn After this sweater was washed a few
yánsè le. times, it changed color.

Jǐnián bú jiàn, tā yǐjīng biàn I hadn't seen him for a few years;
lǎo le. he had aged a lot. (refers to his
appearance)

You can also use biàn in the pattern biàn--de--STATE VERB, as in:

Cóng qùnián dào xiànzài, tā He has become a lot healthier
biànde jiànkāngduō le. since last year.

Wǒ shíjǐnián méi jiàndao ta, I haven't seen him in over ten years.
bù zhīdào tā biànde zěnmeyàng le? I wonder what he is like now?

-chéng: "become," "into" This is used with a number of verbs to form a compound: gǎichéng, "to change (one thing) into (another)"; fānyichéng, "to translate into"; zuòchéng, "to make into"; zhǎngchéng, "to grow into."

Wǒ bǎ tāde chènshān gǎichéng I took his shirt and altered it
yíjiàn xiǎoháizide yīfu le. into an article of clothing for
a child.

Qǐng ni bǎ zhèipiān wénzhāng Please translate this article into
fānyichéng Rìwén. Japanese.

Zhèige háizi yǐjīng zhǎngcheng This child has already grown into
dàren le. an adult.

- | | |
|--------------|--------------------------------|
| 11. yǒu yòng | to be useful |
| 12. hēiyè | (darkness of) night, nighttime |
| 13. xīn | heart; mind |

Notes on Nos. 12 and 13

hēiyè: This is mostly used in sentences where báitiān, "(light of) day, daytime," is contrasted with its opposite (see the first exchange of the review dialogue for this unit). The normal word for "nighttime" is wǎnshang.

xīn: The abstract concept "heart," or, in many contexts, "mind":

Tā(de) xīn hǎo.	He has a good heart (i.e., he is kind).
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Tā zuòle zhèijiàn shì, xīnli hěn nánguò.	He felt very bad after he did that.
--	-------------------------------------

Tā xiěwánle zhèipiān xiǎoshuō, xīnli hěn gāoxìng.	He was very happy after he finished writing this short story.
---	---

Tā xīnli xiǎngde hé tā zuòde bù yíyàng.	He acts differently than he thinks.
---	-------------------------------------

(For the organ "heart," use xīnzàng, literally, "heart-organ.")

Unit 3, Review Dialogue

On the flight from Washington to Hong Kong (via New York and Anchorage), Lǐ Píng (B) and Tom (A) are chatting.

- A: Zài fēijīshang zuòle zhème yìtiān, gǎnjué zěnmeyàng? How do you feel after being on a plane all day like this?
- B: Zhēn bu shūfu, měicì zuò fēijī dōu xiàng shēng bìng yíyàng. Tèbié shì zài fēijīshang huànle shíjiān, báitiān biànchenglè hēiyè, hēiyè biànchenglè báitiān, tài nánshòu le! I don't feel well at all. Every time I take a plane it's like getting ill. Especially with the time change on the plane, daylight turning into night and night turning back into daylight, how uncomfortable!
- A: Duì le, bù shūfude shíhou yīnggāi hē diǎnr bīngshuǐ. Wǒ qù gěi nǐ nòng diǎnr bīngshuǐ lai, hǎo bu hǎo? Right: You should have some ice water when you don't feel well. I'll go get you some ice water, okay?
- B: Hǎo shì hǎo,* kěshì wǒ shízài hēbuxiàqù le. . . . Suàn le ba, wǒmen liáoliao tiānr, yěxǔ huì hǎo yìdiǎnr. Well, okay, but I really couldn't drink any. . . . Forget it, let's just chat and maybe it'll get a little better.
- A: Zài guò jǐge zhōngtóu nǐ jiù dào jiā le, xiǎng jiā ma? Just another few hours and you'll be home. Are you homesick?
- B: Xiǎng. Zài Měiguó liǎngnián le, yìtiān máng dào wǎn, méiyóu xiǎngguo jiā, kěshì xiànzài xiǎngqǐ jiā lai le. Nǐ shuō qíguài bu qíguài? Yes. The whole two years I was in America, I was busy all day long and never got homesick, but now here I am feeling homesick. Don't you think that's strange?
- A: Nà méiyóu shénme qíguài. Rén ma, zǒng yào yǒu diǎnr jiāting guānniàn. Tèbié shì Zhōngguó rén; Zhōngguó rén shì jiāng xiàoshunde. There's nothing strange about that. People are people! They have to have a sense of attachment to their family. Especially Chinese people; the Chinese put a lot of importance on filial obedience.
- B: Wǒ juéde zuò fùmǔ shì hěn bù róngyìde, hái zi yīnggāi xiàoshun fùmǔ. I think that it's very difficult to be parents, so children ought to be filial toward their parents.
- A: Zhèige xiǎngfǎ shì nǐ fùmǔ jiāo nide ma? Did your parents teach you that way of thinking?
- B: Bú shì, shì shèhuì jiāo wode. No, society taught it to me. My

*hǎo shì hǎo, kěshì... means literally, "as for being all right, it is all right, but..." This means "It is okay, but..." or in more idiomatic English, "Well, okay, but..."

- Wǒ mǔqīn cónglái bù hé wǒ tán xiàoshun.
- mother never talks to me about filial obedience.
- A: Zhēnde?
- Really?
- B: Zhēnde. Wǒ dìyīcì zhuàn qián-de shíhòu, cái shíwǔsuì. Huí dao jiāli, jiù bǎ kǒudàilǐ suǒ-yǒude qián dōu gěi wǒ mǔqīn le, hái shuō wǒ yǐhòu yào xiàoshun māma.
- Really. The first time I made money I was only fifteen. When I got home, I gave all the money I had in my pocket to my mother, and I said that in the future I must be filial toward her.
- A: Nǐ māma zěnmē shuō?
- What did she say?
- B: Tā kū le. Tā shuō wǒ néng dúlì, néng zài shèhuìshàng zuò ge yǒu yòngde rén jiù shì zuì hǎode xiàoshun. Wǒ gěi tāde qián, tā dōu gěi wǒ mǎichéng shū. Yǐhòu, wǒ jiù gèng yònggōng le.
- She cried. She said that if I could be independent and be a useful person in society that would be the best way to show filial obedience. She used all the money I gave her to buy books for me. After that, I worked even harder.
- A: Zhēn shì yíwèi hǎo māma.
- She's really a good mother.
- B: Shì. . . . Wǒ xiě xìn gěi tā, gào su tā wǒ yào hé yíwèi Měiguó péngyou yìqǐ huí lái guò shǔjià, tā hěn gāoxìng. Tā hěn huānyíng nǐ lái.
- Yes, she is. . . . She was very happy when I wrote her telling her that I was going to come back with an American friend for the summer vacation. She's very glad to have you at (welcomes you to) our house.
- C: Duìbuqǐ, liǎngwèi xiānsēn, nǐmen yào hē diǎn sēnmē?
- Excuse me, what would you two gentlemen like to drink?
- B: Wǒ bú dà shūfu, bú yào shēnmē.
- I'm not feeling too well, I don't want anything.
- C: Òu, bú dà sūfú, yìbēi zè cá, hǎo bu hǎo?
- Oh, you don't feel well? How about a cup of hot tea?
- B: Hǎode, xièxiē nǐ.
- All right, thank you.
- A: Wǒ lái yìpíng píjiǔ. Nǐmen yǒu méiyǒu Heineken?
- I'd like a beer. Do you have Heineken?
- C: Yǒu.
- Yes.
- A: Xièxiē.
- Thank you.
- C: Bú kèqì. Zèiwèi xiānsēn, nǐ hái yào sēnmē, qǐng gào su wǒ.
- You're welcome. Sir, if you want anything else, please let me know.

*We have altered the spelling to show the stewardess's non-standard pronunciation.

- B: Hǎode, xièxie ni. All right. Thank you.
- A: Wǒmen shuō dao nǎr le? Duì le, nǐmen jiāli chule nǐ fùmǔ hé zǔmǔ yīwài hái yǒu shénme rén ma? Now, where were we? Oh yes: Is there anyone else in your family besides your parents and your grandmother?
- B: Nǐ wàngle, wǒ hái yǒu yíge mèimei, zài yínháng zuò shìde. You've forgotten that I also have a younger sister who works in a bank.
- A: Òu, duì le, nǐ gēn wo shuōguo, wǒ zěnme wàngle ne! Oh, of course. You told me before. How could I have forgotten!
- B: Shuōdao wǒ mèimei, jiù xiǎngdao wǒ mǔqīn. Nǐ zhīdao zài Zhōngguó, zhòng nán qīng nǚde guānniàn hái shì yǒude. Kěshì wǒ mèimei shì líkāi dàxué yǐhòu yòu zài Yīngguó niànle liǎngnián shū cái zuò shìde. Zhèi yě yào gǎnxiè^{*} wǒ mǔqīn. Mentioning my sister reminds me of my mother again. You know, in China people still have the concept that men are superior to women. But after my sister graduated from college, she studied for two more years in England before she started working. That was also thanks to my mother.
- A: Nǐ mèimei xiànzài zhǐ zuò shì, hái shì yě niàn diǎnr shū? Does your sister just work now, or does she also take some classes?
- B: Tā zhǐ zuò shì. Búguò tā hěn rèxīn yánjiū dàlùde qíngxíng, cháng kàn hěn duō guānyú dàlùde shū. Tā cháng shuō, "Wo shì Zhōngguó rén, dàlùshang yǒu shíyì Zhōngguó rén, wǒ zěnme kéyì bù zhīdao tāmen de shēnghuó, gōngzuò, hé xuéxíde qíngkuàng ne? She's just working, but she studies the mainland situation very enthusiastically. She reads a lot of books about the mainland. She often says, "I'm Chinese, and there are one billion Chinese on the mainland. How can I be ignorant of the way they live, work, and study?"
- A: Tāde huà hěn yǒu dàolǐ. What she says is quite right.
- B: Tā yǒu hěn duō dàlù láide péngyou; nǐ hé tā tántan, yě huì juéde hěn yǒu yìsi. She has a lot of friends from the mainland; you'll find it very interesting to talk with her.
- A: Tā duì dàlùde qíngxíng zěnme rèxīn, nǐ mǔqīn yǒu shénme kànfa ma? Does your mother have anything to say about her enthusiastic interest in the situation on the mainland?
- B: Tā cháng shuō: "Háizi zhǎngdàle, tāmen yào zǒu shénme lù yīnggāi zìjǐ kǎolǚ." She often says, "When children grow up, they should decide for themselves what road they want to take."
- A: Zhēn hǎo, shízài shì tài hǎo le. That's great! That's really wonderful.

*gǎnxiè, "to be grateful/thankful to"

B: Děng dao nǐ jiàndao tade shihou, When you meet her I'm sure you'll
nǐ yídìng huì xǐhuan ta, yě huì like her, and our home, too.
xǐhuan wǒmen jiāde.

A: Yídìng! I'm sure I will, too!

Unit 3, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise is a conversation between a Chinese student and an American student in their dormitory room somewhere in the the U.S.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words you will need to understand this conversation:

Kěkǒukělè	Coca Cola
-bān	(counter for a class of students)
nǚshēng	coeds, women students
zǎo	a long time ago
diào yǎnlèi	to cry (lit., "fall tears")

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What is the Chinese student's girlfriend studying? Why is he worried about her?
2. What was the traditional Chinese attitude toward educating women?
3. How did the Chinese student first meet his girlfriend?
4. Why do you suppose she would let herself cry in the library? What was her boyfriend's reaction?
5. How was she able to come to college?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation a mother and son in Běijīng talk after a day of work.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words you will need to understand this conversation:

kělián	to be pitiful
sǐ	to die
bú fàngxīn	to worry
rìzi	days
jīngshén	energy, spirits

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What is Wáng Lì's problem?
2. How does the son propose to help her?
3. What problem does the mother see with this proposal? What does the son volunteer to do?
4. What is the mother's reaction to her son's suggestion?
5. What two other things would lift Wáng Lì's spirits?

After you have prepared your answers, you may want to look at the translation for the conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Exercise 4

In this conversation, a husband and wife talk in their home in Běijīng.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words:

Qīnghǎi	(a province in Western China)
bìngrén	sick person, patient
fǎnzhèng	anyway, in any case
chénglǐ rén yě hǎo, xiāngxià rén yě hǎo	whether it's city people or country people
yīyuàn	hospital

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can give them orally in class.

1. Why was Xiùyún late coming home?
2. Why did she get medicine for her husband? For what reason does she insist he take the medicine?
3. What did they see in Qīnghǎi ten years ago?
4. What are their professions?
5. What kind of situation does the husband hope China will never have again?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

Conversation between an American student and a Chinese student in their college dormitory in America.

- A: Nǐ zěnmē yíge rén zài zhèlǐ?
Nǐde nǚpéngyou ne? How come you're all alone here?
Where's your girlfriend?
- B: Zài túshūguǎn niàn tāde
jīngjìxué. She's in the library studying her
economics.
- A: Tā zhēn yònggōng! Zhènmē hǎode
tiānqì, hái zài pīnmíng niàn shū!
She really works hard! The weather
is so nice, and she's still knocking
herself out studying.
- B: Shì a! Gāngcái, wǒ qù gěi
ta sòngle yídiǎn Kěkǒukělè, wǒ
gēn ta shuō, zhèiyang niànxiaqu
shì yào shēng bìngde, kěshì tā bù
tīng, háishi zài nàr niàn.
That's right! Just now, I went to
take her a Coke, and I told her she
was going to get sick if she kept on
studying like this, but she wouldn't
listen. She just went on studying.
- A: Wǒ xiǎng nǐde nǚpéngyou yǒu
diǎnr tèbié, wǒmen bānlǐde jǐge
nǚshēng zǎo jiù pǎo dào hǎi-
biānr qu wánr le. I think your girlfriend is a little
unusual. Several of the women students
in our class took off for the beach a
long time ago.
- B: Zhè hé tāde jiātíng yǒu guānxi. It has to do with her family.
- A: Zěnmē ne? What do you mean?
- B: Tāde fùmǔ yǒu zhòng nán qīng
nǚde lǎo guānniàn. Tāmen xiǎng
érzi shì zìjǐde, nǚér zhǎngdàle
zǒng yào jiēhūnde, jiēle hūn jiù
shì biérén jiāde rén le, niàn
shū yǒu shénme yòng?
Her parents have the old idea of
regarding men as superior to women.
They think that a son is theirs, but
a daughter gets married sooner or
later when she grows up, and after
she's married she belongs to another
family, so what use is it for her to
get an education?
- A: Wǒ cónglái méiyǒu xiǎngdào,
xiànzài hái yǒu zhèiyangde jiā-
tíng, zhèiyangde fùmǔ. I never imagined that there were
still families and parents like
that these days.
- B: Zhè méiyǒu shénme qíguài, bǎ
lǎo guānniàn biàncéng xīn
guānniàn bú shì yíjiàn róngyìde
shì. There's nothing so strange about
that; it's not an easy thing to
change one's old ideas into new ideas.
- A: Nà, nǐde nǚpéngyou yǒu xiōng-
dì jiěmèi ma? Then, does your girl friend have
any brothers and sisters?
- B: Yǒu, jiù yǒu yíge gēge. Yes, just one older brother.
- A: Tā niàn shū niànde hǎo bu hǎo? How does he do in school?

- B: Māmāhūhū, wǒ xiǎng tā bú shì yíge hěn yǒnggōngde xuéshēng. Just so-so, I don't think he's a very hard worker.
- A: Nǐ rènshi ta? You know him?
- B: Rènshi. Wǒ hé tāmen shì zhōngxué tóngxué, tā gēge zhīdao tā niǎnwánle zhōngxué jiù kéyì shàng dàxué, kěshì tā fùmǔ bú ràng mèimei niàn dàxué. Wǒ kàndào tā chángcháng yíge rén zài túshūguǎn diào yǎnlèi, jiù wèn ta wèishénme, mǎnmǎnde, wǒ jiù zhīdao tāde qíngxíng le. Yes. We were classmates in high school. Her brother knew that after he finished high school he could go to college, but her parents wouldn't let her go. I used to see her alone in the library, crying, and I asked her why. Gradually, I found out about her situation.
- A: Ò, shì zhèiyang! Nà tā shì zěnmē lái dàxué niàn shūde ne? Oh, so that's the story! So then, how was it that she came to college?
- B: Wǒ fùmǔ bāngzhu ta. Qùnián, tā zìjǐ yě zhuǎnle diǎn qián. Wǒ mǔqīn shuō zhèige háizi zěnmē xiǎng niàn shū, wǒmen duō bāngzhu ta yìdiǎnr, ràng ta hǎohǎo niàn shū ba! Zhèiyàng tā jiù bú zuò shì, zhǐ niàn shū le. My parents helped her out. Also, last year she earned some money on her own. My mother said she wanted so badly to study, that we should help her out and let her do it properly! This way she can just study without having to work.
- A: Shì zhèiyang! Wǒmen qù kànkàn ta, ràng ta xiūxi-xiuxi. Oh, is that so! Let's go see her, and make her take a break.
- B: Hǎo, zǒu! Good, let's go!

Dialogue and Translation for Exercise 3

In Běijīng, a mother and son talk after a day of work.

- A: Mā, nín dào nǎr qu le? Where have you been, Mom?
- B: Zài Lǎo Wáng jiā zuòle yíhuǐr. I was over at Lǎo Wáng's for a while.
- A: Wáng Lìde qíngkuàng hǎo yìdiǎnr ma? Is Wáng Lì's situation better now?
- B: Hǎo yìdiǎnr, bù kǔ le, kěshì hái shì yìtiān dào wǎn méiyǒu yíjù huà. Somewhat better. She isn't crying anymore, but she still doesn't say a thing all day long.
- A: Zhēn ràng rén nánshòu. It really makes one feel bad.
- B: Kě bu shì ma, shízài shì kělián, Wáng Lì fùqīn sǐle cái Doesn't it, though? It's really pitiful: first Wáng Lì's father

bànnián mǔqīn yòu sǐ le. Bái-
tiān hǎo yìdiǎnr, dàjiā kéyì
qù péipei ta. Wǎnshang, nǚ-
háizi yíge rén zài jiāli, zhēn
ràng rén bú fàngxīn.

dies, and then less than half a year
later her mother dies, too. During
the daytime it's not so bad, every-
body goes and keeps her company. But
in the evening the girl is alone at
home. It really makes one worry.

A: Mā, wǒ xiǎngdao yíge hǎo
bànfǎ, ràng Wáng Lì bān dao
zánmen jiā lái ba! Nín gēn
tā liáoliao tiānr, yěxǔ huì
hǎo yìdiǎnr.

Mom, I've thought of a good way
(to solve the problem). Have Wáng
Lì move to our house! If you can
chat with her, maybe that will help.

B: Mm, zhèige bànfǎ hǎo shi hǎo,
kěshi zánmen jiā jiù zhè
liǎngjiān xiǎo wūzi, wǒ bǎ nǐ
fàng zài nǎr ne?

That is a good idea, but our place
only has these two small rooms.
Where would I put you?

A: Wǒ xiǎng Wáng Lì bānlái yǐhòu
wǒ kéyì zài Wáng jiā zhù jǐtiān,
děng Wáng Lìde qíngkuàng hǎo yì-
diǎnr, wǒ zài bānhuilai ma!

I think I could go live at the
Wáng's house. When Wáng Lì's
condition is a little better, I'll
move back here!

B: Hǎo háizi, nǐ zhème rèxīn
bāngzhu biérén, hěn hǎo. . . .
Wáng Lì hěn xiàoshun, zhèixiē
rìzi, tā huì chángcháng xiǎng
tāde fùmǔ, duō hé tā tántan,
mànmǎnrde, tā huì hǎo yìdiǎnr.

Good boy. It's good that
you're so eager to help others. . . .
Wáng Lì is very filial, and she'll
miss her parents a lot during this
time. If we talk with her a lot,
gradually, she'll get better.

A: Wǒ zài qù zhǎozhao tā cóng-
qiānde tóngxué, ràng tamen dōu
lái hé ta tántan, péi ta chūqu
zǒuzou.

I'll go call on some of her former
classmates and have them come talk
with her and go out for walks with
her.

B: Duì le, děngdào tā shàng
bān le, jiù hǎo le. Rén mángde
shíhou jīngshén huì hǎo yìxiē.

Right. When she starts work, every-
thing will be all right. When a per-
son is busy, their spirits improve.

A: Duì. Nà zánmen xiànzài jiù
qù jiē ta ba!

Right. Well, let's go get her
right now!

B: Dēngyidēng, bǎ wūzi shōushi-
hǎo zài qù.

Wait. Let's straighten up the room
before we go.

A: Wǒ gēn nín yíkuàir shōushi.

I'll straighten it up with you.

Dialogue and Translation for Exercise 4

A husband and wife talk in Běijīng.

- | | | |
|----|--|---|
| A: | Xiùyún, nǐ huílai le. Jīntiān zěnmē zěnmē wǎn? | Hi Xiùyún, you're back. How come you're so late tonight? |
| B: | Xiàle bānr, wǒ yòu qù mǎi diǎnr yào. | After work I went to buy some medicine. |
| A: | Wǒ xiǎng wǒ yǐjīng hǎo le, hái mǎi shénme yào? | I think I've already recovered. What are you buying medicine for? |
| B: | Nǐ cái yìtiān bù fā shāo, jiù shuō hǎo le? Kuài yidiǎnr bǎ zhèi liǎngzhǒng yào dōu chī-xiaqu. | Your fever has only been gone for one day and you say you've recovered? Come on and take these two medicines. |
| A: | Wǒ nǎr xūyào zěnmē duō yào! | As if I needed all this medicine! |
| B: | Zhèizhǒng gǎnmào bú shì yìtiān liǎngtiān jiù huì hǎode, nǐ yídìng děi bǎ zhèi jǐzhǒng yào dōu chīle. | This kind of cold doesn't get better in just a day or two. You have to take all of these medicines. |
| A: | Hǎo hǎo hǎo, wǒ chī. | Okay, okay, I'll take them. |
| B: | Wǒ gěi nǐ dào bēi rèshuǐ lai, xiànzài jiù chī. | I'll get you a cup of hot water, and you take them right now. |
| A: | Éi°, shuōdao chī yào, wǒ jiù xiǎngqilai le, nǐ hái jìde shí-nián qián, zánmen zài Qīnghǎi xiāngxià kànjiānde nèijiàn shì ma? | Say, speaking of taking medicine reminds me, do you remember what we saw out in the country of Qīnghǎi ten years ago? |
| B: | Zěnmē bú jìde, zánmen dōu shì zuò yīshēngde, kànjian bìngren méi yào chī, zhēn nánshòu. | How could I forget. We're both doctors; seeing sick people without medicine to take was really upsetting. |
| A: | Kěshi, hái yǒu rén shuō zhèizhǒng qíngxíng méi guānxi, fǎnzhèng Zhōngguó rén duō, zhēn shí bù jiǎng dào lǐ! | But you know what some people say? They say that this sort of situation doesn't matter, that there are plenty of Chinese anyway. How crazy! |
| B: | Hài! Nèige shíhou, shénme qíguàide shìr dōu yǒu, bié shuō le. | (Sigh). Back then, there were all sorts of strange things; don't talk about it any more. |
| A: | Kéyì bù shuō, kěshi bú huì wàng. Zhōngguó yǒu jǐyì rén, chénglǐ rén yě hǎo, xiāngxià | We don't have to talk about it, but we won't forget it. There are several hundred million people in China. |

*Éi is an interjection which tells that the speaker just thought of something.

rén yě hǎo, yǒu bìng bù néng
kàn yīsheng, yǒu bìng méi
yào chīde shì, zài yě bù néng
yǒu le.

Whether it's people in the city or
people in the country, we can't have
any more situations where people are
sick and yet unable to see a doctor
or get medicine.

B: Nǐ shuōde duì. Hǎo le, hǎo le,
nǐde bìng cái hǎo yidiǎnr, nǐ
chīle yào zǎo diǎnr xiūxi ba.

You're right. Okay, your illness
is only a little better, after you
take your medicine go to bed early.

A: Wǒ xiān bǎ yào chīle, děng
yihuǐr, wǒ hái dēi chūqu
yītàng, yīyuànli hái yǒu
jǐjiàn shì dēi bàn, wǒ qù kàn
yixia jiù huílai.

I'll take the medicine now, but
I have to go out again in a while.
I still have a few things I have
to take care of at the hospital.
I'll be back right after I go take
a look there.

B: Zǎo diǎnr huílai!

Don't come back too late!

UNIT 4

A Family History

INTRODUCTION

Grammar Topics Covered in This Unit

1. More on ne, marker of absence of change/lack of completion.
2. The adverb duō (duó), "how...!"
3. More on indefinite pronouns ("any/no" expressions).
4. Review of yǒu (Noun) phrases.

Functional Language Contained in This Unit

1. Expressing worries or reservations about doing something.
2. Reassuring someone that they need not worry.
3. Asking for clarification of the meaning of what someone just said.
4. Commenting on other's good fortune.

Unit 4, Reference List

1. A: Nǐ bàba zhème zǎo jiù
qǐlai le!
Your father got up so early!
- B: Tā niánji dà le, měitiān
shuǐde zǎo.
He's getting on in years, and
he goes to bed early.
2. A: Xiǎo Wángde yéye yòu hé
nèixie xiǎo péngyou
liáo tiānr ne!
Xiǎo Wáng's grandfather is
talking with those kids
again!
- B: Tā rén hěn hǎo, hěn
xǐhuan hái zi.
He's a very good person, and
he likes children a lot.
3. A: Zhèi liǎngnián nǐ nǎinai
shēntǐ hǎo ma?
Has your grandmother's health been
good the past couple of years?
- B: Hái hǎo, yǒu shíhou hái
néng qǐlai shǒushi
shoushi wūzi.
Fairly good; sometimes she
can still get up and straighten
up the room.
4. A: Zhāng jiāde érxífu hěn
yǒu guīju.
The Zhāng family's daughter-
in-law is a proper young woman.
- B: Shì a, Zhāng jiā nǎinai
zhēn yǒu fúqi.
Yes, the Zhāng family's grand-
mother is really blessed with
good fortune.
5. A: Guòqù, Zhōngguó rén
chū guó niǎn shū duó
nán!
In the past how difficult it
was for Chinese to go abroad
to study!
- B: Xiànzài hǎo le, zǒu dào
nǎr yě méi rén kànbuqǐ
le.
Now it's better, no matter where
they go, no one looks down on
them anymore.
6. A: Rénjia dōu juéde Xiǎo Wáng
shì ge hěn yǒu lǐmào de
hái zi.
Everyone feels Xiǎo Wáng is a very
well-mannered child.

7. A: Zhèi yìjiā rén dōu niànguò
bù shǎo shū.
This whole family has had
quite a good education.
- B: Tīngshuō tāmen de sūnzi
sūnnǚ xiànzài dōu
niàn Sī Shū ne!
I understand that their grandsons
and granddaughters are (all)
studying the Four Books now!
8. A: Tāmen jiā guòqù shì yǒu
qián rén, yǒu bù shǎo
cáichǎn.
Their family used to be rich.
They had quite a lot of
property.
- B: Nǐ shuōde cáichǎn shì
tǔdì ba?
The property you're talking
about is land, isn't it?
9. A: Nǐ zhùxiàlai ba, yě kéyǐ
gěi wǒmen bāng dianr
máng.
Stay (live) here and you can help
us a bit.
- B: Wǒ báitiān yǒu kè, zhǐ hǎo
wǎnshang zuò diǎnr shì.
I have classes during the day;
I can only work at night.
10. A: Wǒ mǔqīn zǒng dānxīn wǒ gēge
zài wàibianr chī kǔ.
My mother is always worried
that my older brother is having
a rough time away from home.
- B: Tāmen jǐge xiǎo péngyou
hùxiāng bāng máng, bú
huì chī kǔde.
His bunch of friends help
each other out. They don't
have such a rough time.

VOCABULARY

bàba	father, dad, papa
bāng máng	to help; help
bù shǎo	to be quite a lot, to be much, to be many
cáichǎn	property
chī kǔ	to suffer, to undergo hardship
dānxīn	to be worried, to be uneasy
duó (duō)	how...!
érxífu(r) (érxífer)	daughter-in-law
fúqi	blessings, good fortune
guīju	rules of proper behavior, social etiquette, manners; rule (of a community or organization), es- tablished practice, custom
guòqù	the past
hái	fairly, passably
hùxiāng	mutually
-jiā	(counter for families)
kànbuqǐ	to look down on, to scorn, to despise
lǐmào	manners, politeness
nǎinai	grandmother (on father's side)
niánji	age
qǐlai	to get up (in several senses)
rén	person; body; self
rénjia	people; they; he, she; I
shēntǐ	body; health
shōushi	to straighten up; to get one's things ready
Sì Shū	the Four Books (<u>Dàxué</u> , <u>Zhōngyōng</u> , <u>Lúnyǔ</u> , <u>Mèngzǐ</u>)
sūnnǚ	granddaughter (through one's son)
sūnzi	grandson (through one's son)
tǔdì	land
xiǎo péngyou	little friend; kids

yéye
yòu
yǒu guīju
yǒu lǐmào
yǒu qián

zhǐ hǎo
zhùxiālai

grandfather (on the father's side)
also
to have manners, to be proper
to be well mannered, to be polite
to be rich

can only, to have to, to be forced to
to move and stay (in a place), to
settle down

Unit 4, Reference Notes

1. A: Nǐ bàba zhème zǎo jiu qǐlai le. Your father got up so early.
- B: Tā niánji dà le, měitiān shuìde zǎo. He's getting on in years, and he goes to bed early.

Notes on No. 1

zhème zǎo jiu qǐlai le: The adverb jiù is used to stress the earliness (zhème zǎo) of father's getting up. On this use of jiù, review Unit 2, Notes on No. 9. Here are more examples:

Tā wǔdiǎn zhōng jiu qǐlai le. He got up at five (that early).

Wǒ mǎshàng jiu lái. I'll be there in a minute.

Bù jiǔ, tā jiu líkāi le. Shortly afterwards, he left.

qǐlai: "to get up," from a bed or just from a sitting position. In an abstract sense it means "to arise," e.g., "to arise and revolt" [qǐlai géming].

Nǐ tiāntiān shénme shíhou qǐlai? When do you get up every day?

Tā niánji dà le: Literally, "As for him, the age is now big." Le is used here to indicate change of state, as it often is in sentences telling a person's age (Tā sānshí suì le).

You should learn the following typical examples of how to use niánji:

Tā (yǒu) duō dà niánji le? How old is he? (USED ONLY OF ADULTS)

Tā niánji dà le. He's advanced in years.

Tā niánji bù xiǎo le. She's not young any more.

Use Nín duō dà niánji le? to ask an adult's age. To ask a child's age, though, say Nǐ duō dà le? or Nǐ yǒu duō dà? or Nǐ jǐsuì (le)?

The Chinese are not secretive about their age the way many Westerners are. It is not considered impolite to ask someone's age, even women and old people. As in the West, old people are often proud of their age and glad to let you know it.

Měitiān shuìde zǎo: Literally, "every day goes to bed early." Měitiān is needed in Chinese to express the idea of "habitual" which in English is conveyed simply by the present tense of "goes." Without měitiān, the Chinese sentence might refer to one particular instance only. For example, it might mean that grandfather went to bed early the night before.

shuì, which you may know from the Welfare module, means "to sleep," but also "to go to bed, to retire." It is like many verbs in Chinese which can indicate either the continuing performance of an action (sleeping) or the start of an action (trying to sleep, i.e., going to bed). In the following examples, the pair of translations show the ambiguity. In real conversation, of course, the ambiguity rarely causes problems because the listener interprets one way or the other according to the context:

Tā shuìle meiyóu?	{ Has he gone to bed? Did he sleep (and then get up)?
Xià yǔ le ma?	{ Has it started to rain? Did it rain (and then stop)?
Diànlíng xiǎngle [*] ma?	{ Has the bell gone off? Did the bell ring (and then stop)?

To remove this ambiguity, you can use more specific phrasing. For example, the aspect marker ne specifies absence of change, lack of completion, and so rules out the second translation for each of the above three sentences:

Tā shuì ne, "He is sleeping," Xià yǔ ne, "It's raining," Diànlíng xiǎng ne, "The bell is ringing." To be even more specific you could use -zhe, the marker of duration (usually used in combination with ne): Tā shuìzhe ne, Xiàzhe yǔ ne, Diànlíng xiǎngzhe ne. Or you could use the marker zài for ongoing action: Tā zài shuì, "He is (in the midst of) sleeping," etc. To be the most specific of all, you can use zài, -zhe, and ne all in the same sentence: Tā zài shuìzhe ne, etc.

Shuì can also be used to mean "to lie down," regardless of whether the person sleeps or not. (The meaning "lie down" for shuì is only accepted by some speakers; others always use the verb tǎng, "to lie down," which you learned in the Welfare module.)

Tā shuì zai dìshàng kàn diànshì. He lies on the floor and watches television.

Nǐ kàn tā shuì dao zhuōzishàng Look at him lying on the table!
lái le!

shuìde zǎo is another example of a manner expression following a verb plus -de, a structure which was introduced back in the Transportation module (Nǐ kāide tài kuài le, "You are driving too fast"). Shuìde wǎn means either "to go to bed late" or "to sleep late."

* xiǎng: "to sound, to make a sound"

2. A: Xiǎo Wángde yéye yòu hé
nèixie xiǎo péngyou
liáo tiānr ne!

Xiǎo Wáng's grandfather is
talking with those kids
again!

B: Tā rén hěn hǎo, hěn
xǐhuan hái'zi.

He's a very good person, and
he likes children a lot.

Notes on No. 2

yéye: "grandfather," only for the father's father. Back in the Biographic Information module you learned zǔfù for "paternal grandfather." Yéye is the same person, but is the word you would use when addressing him directly or when talking about him informally. See the diagram under nǎinai below (Notes on No. 3). [One's mother's father is lǎoyé or wàigōng.]

Xiǎo péngyou, "little friends," is a warm term for young children. It may be used either to address children directly or to talk about them in the third person. The host of a children's television show, for example, would address the young viewers as xiǎo péngyou(men). You may someday need to use this word to address a young child whom you don't know, for example, one that you meet on the street. And, of course, xiǎo péngyou is also used in its literal sense to refer to the "young friends" of a child.

Xiǎo péngyou! Tiān hēi le, kuài huí jiā qu ba! Little boy/girl, it's getting dark out. You'd better go back home.

Nèixiē xiǎo péngyou dōu zài wàitou wánr ne. Those kids are playing outdoors.

liáo tiānr ne: Ne, which you first learned in the sentence Hái méi ne, is the marker which emphasizes ABSENCE OF CHANGE or LACK OF COMPLETION. (It is, in a way, the opposite of le, which marks CHANGED SITUATION or COMPLETION.) In what specific situations can or should you use ne? We can note two kinds of meaning for sentences in which absence-of-change ne often appears:

(1) Continued State, e.g.,

Hái yǒu ne. There is still some more.
Hái méiyǒu ne. Not yet.

(2) Ongoing Action, e.g.,

Tā chī fàn ne. He's eating.
Nǎinai zuò fàn ne. Grandma is cooking.

Remember also that ne is often used in sentences which contain -zhe, the marker of DURATION (something like continued state), or zài, the marker of ONGOING ACTION.

Tā shuì jiào ne.	(NO CHANGE)	} He is sleeping.
Tā shuìzhe ne.	(DURATION + NO CHANGE)	
Tā zài shuì ne.	(ONGOING + NO CHANGE)	

There is a famous nursery rhyme which contains two ongoing-action sentences that end in absence-of-change ne. In one of its many versions, the rhyme goes like this (just read and enjoy; ignore the words you don't know):

Xiǎo hào zīr	A little mouse
Shàng dēng tái	Went up the lampstand
Tōu yóu hē	To steal oil to drink
Xià bu lái	But he couldn't get down
jiào yéye	He called Grandpa
Yéye zài suàn <u>ne</u> ← (ONGOING ACTION)	But Grandpa was crushing garlic
jiào nǎinai	He called Grandma
Nǎinai zhǔ fàn <u>ne</u> ←	But Grandma was cooking
jiào niūer	He called Granddaughter
Bào māo lái	Who brought the cat
Zē! Zā! Dǎi zhao le!	Squeak! Scratch! Got him!

rén: Besides the meaning of "man, person," rén can also be used to refer more specifically to someone's (1) character, (2) mental state of being, or (3) physical self.

(1) character

Tā rén hěn rèxīn, chángcháng bāngzhu biérén.	He is a very warmhearted person. He often helps others.
Tā rén zuò shì hǎo yòu xiǎoxīn.	He does things well and carefully.
Tā rén zhēn bú cuò.	He is a very nice person.

(2) mental state

Tā hēduō le, rén yǒu diǎnr bù tài qīngchu.	He had too much to drink and is a little foggy.
--	---

(3) physical self

Nǐ rén hǎo diǎnr le ma?	Are you better today? (i.e., your health)
A: Cáo Yǔshēng bú shì shuō wǔ-diǎn zhōng kāi huì ma?	Didn't Cáo Yǔshēng say there would be a meeting at five o'clock?
B: Shì a!	That's right!
A: Tā rén ne?	So where <u>is</u> he?
Tā gāngcái hái zài zhèr, zěnmeyīhuǐ rén bú jiàn le?	He was just here a minute ago, how could he have disappeared so fast?
Rén lǎo xīn bu lǎo.	(saying) The person is old, but his heart is not old. ("young at heart")

Rén yì zǒu, chá jiù liáng.

(saying) As soon as the person has left, the tea gets cold. (describes someone who forgets a friendship no sooner than he has left--often used to describe Americans)

3. A: Zhèi liǎngnián nǐ nǎinai shēntǐ hǎo ma?

Has your grandmother's health been good the past couple of years?

B: Hái hǎo, yǒu shíhòu hái néng qǐlái shōushi shoushi wūzi.

Fairly good; sometimes she can still get up and straighten up the room.

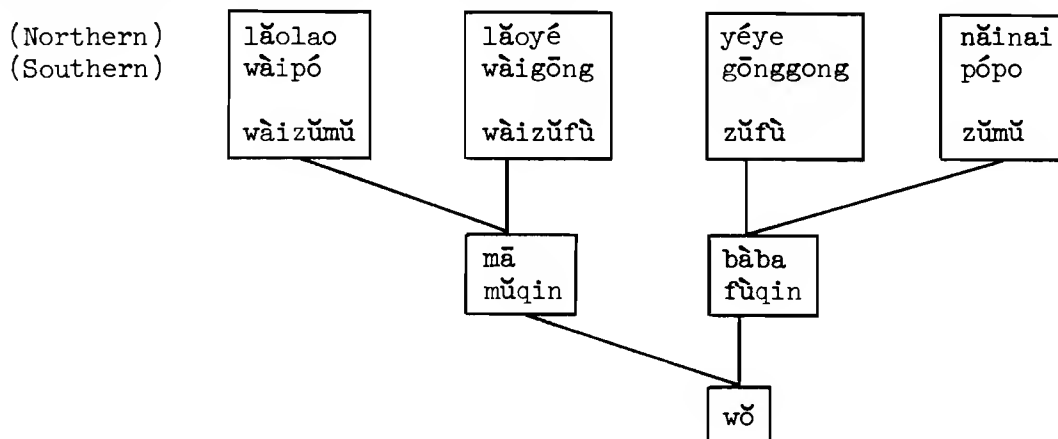
Notes on No. 3

zhèi liǎngnián: "the last couple of years" Zhèi before an amount of time often means "the last" or "the past." Liǎng does not necessarily mean exactly "two" but can mean "a couple," an indefinite small number.

Guò liǎngtiān wǒmen jiù qù.

We are going there in a couple of days.

nǎinai: "paternal grandmother" For "grandma and grandpa," the Chinese order is almost always yéye nǎinai. [A maternal grandmother is called lǎolao or wàipó.] Here is a tree showing what to call grandparents in Chinese. The top two rows are conversational terms used either to address grandparents directly or refer to them. The third row shows the more formal words which you learned in BIO; these are not used in addressing one's grandparents directly. (The labels "Northern" and "Southern," are generalizations; many more terms exist, but these are widely encountered.)



shēntǐ: "body" OR "health"

Tāde shēntǐ zhēn bàng.

He is in great shape.

bàng, "to be great/fantastic/terrific"

Bié zǒngshì pīnmìng niàn shū,
děi duō zhùyì shēntǐ.

Don't always be knocking yourself
out studying; you should look after
your health more.

hái hǎo: "fairly good" You first learned the adverb hái as meaning "still." When used before a state verb, hái can also mean that the quality expressed by that verb may still be said to apply, although just barely. Often it may be translated as "fairly, passably":

Zhèige diànyǐng hái bú cuò,
suīrán cháng yidiǎn, kěshì
duì wǒde Zhōngwén yǒu bāngzhu.

The movie was fairly good. Although
it was a little long, it was
good for my Chinese.

Sometimes, however, you will need to find other translations:

Nèige fānguǎnr hái keyi, yǒu jǐge
cài nǐ keyi shìshi.

That restaurant isn't too bad. They
have a few dishes you might try.

A: Nǐ zuìjìn zěnmeyàng?
B: Hái māmāhūhū, jiù shì máng
yidiǎnr.

How have you been lately?
Enh, all right, just a little busy.

A: Zhōngguó yǒu yìqiānniǎnde
lìshǐ...
B: Á, nǐ shuō shénme? Yìqiān-
nián?!

China has one thousand years of
history...
What? How's that? One thousand
years?!

A: Òu, bú shì, sānqiānnián.
B: Nà hái chàbùduō.

Oh, I mean three thousand years.
That's more like it.

shōushi: "to straighten up"

Nǐ yīnggāi bǎ nǐde wūzi shōushi
shoushí le.

You ought to straighten up your room.
(Le indicates "It's gotten to that
point.")

Wǒ xiānsheng zǒngshì shuō wǒ wūzi
shōushide bù gānjīng.

My husband always says I don't keep
my room neat.

Zhèijiàn shì yì kāishǐ jiù zuòde
bù hǎo, xiànzài méi bànfǎ shōu-
shì le.

This thing was handled poorly right
from the start. Now there's no
way it can be remedied.

Shōushi xíngli means "to pack one's baggage."

4. A: Zhāng jiāde érxífu hěn
yǒu guīju.

The Zhāng family's daughter-
in-law is a proper young woman.

B: Shì a, Zhāng jiā nǎinai
zhēn yǒu fúqi.

Yes, the Zhāng family's grand-
mother is really blessed with
good fortune.

Notes on No. 4

Zhāng jiā: "the Zhāng family" In Běijīng pronunciation, the jiā is unstressed and often neutral tone, like a suffix: Zhāngjia.

érxífu: "daughter-in-law" In Běijīng, this word is often pronounced érxífur or érxífer (note the vowel change).

guīju: A definite standard, regulation, or custom which forms part of the conduct of a group of people (e.g., a community, a company, a gang, etc.)

Zhào Zhōngguode lǎo guīju, qǐng kède shíhou kèren yīnggāi xiān kāishǐ chī.	It is an old Chinese custom that when you have guests, the guests should start eating first.
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Zài qù nàige guójiā yǐqián, zuì hǎo wǒ néng zhīdao yìxiē nàde guīju.	Before going to that country it would best if I could find out about some of their customs.
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Jūnrén yǒu hěnn duō tèbiéde guīju.	Military people have a lot of special regulations.
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Zhè shì wǒmen de guīju.	That's the way we do things here.
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Zhème duō guīju!	All this formality!
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Yǒu guīju, as you see in exchange 4, means "to have manners, to be proper (in behavior)." Méi guīju is "to be badly behaved," said, for example, of a child. (Bù guīju may be used to imply unfaithfulness of a wife.)

Zhāng Tàitai jiāo háizi jiāode hǎo, tāde háizi dōu hěn yǒu guīju.	Mrs. Zhāng teaches her children well, they are all very well-behaved.
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Xiǎo Sānr! Bié zhèiyangr. Kē- ren kànjian nǐ zènme méi guīju, zènme hǎo yìsi?	Cut it out, Xiǎo Sānr. What will the guests think when they see you mis- behaving so?
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fúqi: This is a traditional Chinese concept: the destiny to enjoy happiness in life. It is different from the Western idea of luck [which is closer to Chinese yùnci]. Luck refers to chance occurrences like winning a lottery, while fúqi refers to one's whole life situation. Some people have more fúqi and some less. In practice, fúqi is measured by a person's wealth, prestige, and especially his or her family situation. In traditional China, for a man to have a lot of sons was reason to say he had fúqi. In exchange 4, the grandmother is said to have fúqi because her daughter-in-law is a very proper or well-behaved woman.

Tā zhēn yǒu fúqi, búdàn yǒu yíge hǎo jiāting, yǒu yǒu yíge hǎo gōngzuò.	He is really blessed with good for- tune. Not only does he have a nice family, but a good job, too.
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Nǐ fúqǐ zhēn hǎo, dà érzi jì
qián, xiǎo nǚér sòng huā!

You are really blessed with good for-
tune. Your oldest son sent you
money and your little girl gave
you flowers!

Daughters-in-law: The relationship between the husband's wife and his mother is different in traditional China from in the West. A wife, after all, is considered to become a member of her husband's family, so she is supposed to regard her mother-in-law as her new mother, and show her the same filial obedience. The husband's mother, for her part, tries to find for her son a young woman who will obey and get along with her, who will work hard for the family and around the house.

5. A: Guòqù, Zhōngguó rén
chū guó niàn shū duó
nán!

In the past how difficult it
was for Chinese to go abroad
to study!

B: Xiànzài hǎo le, zǒu dao
nǎr yě méi rén kànbugǐ
le.

Now it's better, no matter where
they go, no one looks down on
them anymore.

Notes on No. 5

guòqù: "the past" Distinguish this noun from the verb "to pass," which in Běijīng has a neutral-tone qu: guòqu. Since it is a time word, the noun guòqù may go either before the subject or between the subject and verb. Most commonly it is placed at the very beginning of the sentence, before the subject:

Guòqù, tā zài Xiānggǎngde shíhou, In the past, when he was in Hong
tā jiāo shū. Kong, he taught school.

Guòqù, tā bāngguo wo hěn duō máng. In the past he has been a great help
to me.

Guòqù may also be used to modify a noun phrase:

Nà dōu shì guòqùde shì le! Those are all things of the past!

duó nán: "how difficult!" Duō, in Běijīng often pronounced duó, is used before a state verb to express a high degree, like "how" in English:

Jīntiān tiānqi duō hǎo. How nice the weather is today.

Nǐ bù zhīdào zài zhèr mǎi diànyǐng piào yǒu duó nán! You don't know how hard it is to buy
a movie ticket here!

Duó piàoliangde hái zi a! What a beautiful child!

Tā zěnmē keyi zhème shuō? Duó How can he say such a thing? How
ràng rén shēngqì! infuriating!

Nǐ kàn tā duó xǐhuan niàn shū. Look at how he loves to study.

zǒu dào nǎr yě méi rén kànbugǐ: Nǎr here is used as an indefinite pronoun, "anywhere, no matter where." You learned about indefinite pronouns in the Meeting module, where you had the sentence Míngtiān xiàwǔ shénme shíhòu dōu keyi. A question word, such as shéi, shénme, něige or nǎr followed by the adverb dōu before the verb expresses the idea of "any." When the verb has bù or méi before it, the pattern expresses the ideas of "nobody, nothing, neither, nowhere," etc.

Shéi dōu keyi qù.	Anyone may go.
Shéi dōu bù keyi qù.	No one may go.
Shénme dōu keyi yòng.	You may use anything.
Shénme dōu bù keyi yòng.	You may not use anything.
Něige dōu yíyàng.	Any of them would be the same.
Něige dōu bù qīngchu.	None of them is clear.
Nǎr dōu keyi qù.	You can go anywhere.
Nǎr dōu méi zhèr hǎo.	No place is as good as here.

When bù or méi is used before the verb, the adverb yě can be used in place of dōu:

Shéi yě bù keyi qù.	No one can go.
Shénme yě bù keyi yòng.	You may not use anything.
Něige yě bù qīngchu.	None of them is clear.
Nǎr yě méi zhèr hǎo.	No place is as good as here.

The "any/no" expression may be the subject or object of the sentence, or as in exchange 5, it may be the object of a prepositional verb:

Mài gěi shéi dōu keyi.	It's okay to sell it to anyone.
Mài gěi shéi dōu bu keyi.	It's not okay to sell it to any-
Mài gěi shéi yě bu keyi.	one.
Fàng zai nǎr dōu yíyàng.	It's the same wherever you put it.
Fàng zai nǎr dōu bù yíyàng.	It's different every place you put it.
Dào něige yóujú qù jì dōu keyi.	It would be all right to go to any post office to mail it.
Gēn shéi shuō dōu (OR yě) méi guānxi.	It doesn't matter who you tell it to.

kànbugǐ: A resultative compound verb meaning "to look down on, to scorn, to despise." Unlike other resultative verb compounds, this one occurs only with -de- or -bu-. (Méi kànqǐ and kànqǐ le are very rare.)

Bié kànbugǐ zhèixiē xiǎo shì.	Don't look down on these little matters.
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Wǒ zuì kànbuqǐ zhèiyangde rén. I despise this kind of person most.

Bù yīnggāi kànbuqǐ fùnǚ, nánrén
néng zuòde shì, nǚrén yě néng
zuò. Don't look down on women. Anything
a man can do a woman can do.

The positive form kàndeqǐ means to treat someone or something seriously because you believe them/it to be capable, important, worthy, etc. It may be translated as "to think a lot of," "to think highly of":

Wǒ kàndeqǐ nǐ cái ràng nǐ guǎn
zhèijiàn shì. It's only because I think a lot of
you that I'm letting you have
charge of this matter.

Nǐ yàoshi xiǎng ràng biérén kàn-
deqǐ nǐ, nǐ děi bǐ biérén zuò-
de hǎo. If you want to have others think
highly of you, you have to do
better than they.

6. A: Rénjia dōu juéde Xiǎo Wáng
shì ge hěn yǒu lǐmàode
háizi. Everyone feels Xiǎo Wáng is a very
well-mannered child.

Notes on No. 6

rénjia: This pronoun has a few different meanings. As used in exchange 6 it means "everyone, people (in general), they":

Rénjia dōu shuō nàige dìfang hěn
hǎo kàn. People say that place is very pretty.

It can also mean "other people" or "someone else":

Zhèiběnr shū dàgài kéyǐ jiè gěi
nǐ, búguò shì rénjiade, wǒ děi
xiān wènwen. I can probably lend you this book,
but it's someone else's. I have
to ask them first.

Besides referring to unspecified people, rénjia can also refer to specific people. Most often it refers to a specific third party, "he," "she," or "they":

Rénjia bú jiè, suàn le ba! If he doesn't want to lend it, then
just forget it!

A: Nǐ nǚér yǒu háiizi le meiyǒu? Has your daughter had any children yet?
B: Méiyǒu--rénjia bú yào! No--she doesn't want any!

Wǒ gěi rénjia, rénjia bú yào.
Zěnme bàn? I tried to give it to her, but she
didn't want it. What can you do?

Nǐ kàn rénjia Xiǎo Huá xuéde
duó hǎo, nǐ ne! Look at how well Xiǎo Huá does in her
studies, but you!

Rénjia may also refer to the speaker, in other words, "I." In such a case, the speaker is being intentionally playful, witty, or cute:

Nǐ yào zènme duō?! Gěi rénjia yidiǎnr ma!	You want so much?! Come on, give me a little!
Rénjia bù xǐhuan zhèizhǒng diànyǐng! Wèishénme yídìng yào qù kàn?	I don't like this kind of movie! Why do I have to go see it?
Rénjia děng nǐ yíge zhōngtóu le.	I've been waiting for you for an hour.
Jīntiān shì Xīngqītiān, ràng rénjia duō shuì yihuǐr ma!	Today's Sunday. Let me sleep a little later!

lǐmào: "manners, etiquette," the expression in speech and behavior of modesty and respectfulness. This includes politeness of speech, saying the right things at the right times, table manners, and so on. [Lǐ is "ritual." Mào is "appearance."]

Cóngqián zài Zhōngguó lǐmào hěn yàojǐn.	Etiquette used to be very important in China.
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Yǒu lǐmào means "to be well-mannered," méiyǒu lǐmào "to be ill-mannered."

7. A: Zhèi yìjiā rén dōu niànguo bù shǎo shū.	This whole family has had quite a good education.
B: Tīngshuō tāmen de sūnzi sūnnǚ xiànzài dōu niàn Sì Shū ne!	I understand that their grandsons and granddaughters are (all) studying the Four Books now!

Notes on No. 7

Zhèi yìjiā rén: "this family" You already know that jiā can be used as a noun meaning "family," for example, wǒmen jiā, "our family." But jiā can also be used as a counter. It may be used alone or with the noun rén following. The translation is still "family."

Nèi yìjiā, rénrén dōu gōngzuò, yìtiān dào wǎn méi rén zài jiā.	Everyone in that family works. There's no one home all day long.
Cóng zhèi sānjiā rénde qíngxíng, nǐ kéyǐ zhīdao yìxiē guānyú Zhōngguó rénde shēnghuó.	From the situations of these three families, you can learn something about the life of the Chinese.

niànguo bù shǎo shū: Literally, "studied a lot of books." This is the GENERAL OBJECT shū which you first learned back in the Biographic Information module. It doesn't really mean "books," but anything at all which is studied. Niàn shū just means "to study, to be in school," so we translate niànguo bù shǎo shū as "to be very well educated" or "to have a good education."

Sūnzi, "grandson," and sūnnǚ, "granddaughter" include only the children of one's son. [The children of one's daughter are called wàisūnzi and wàisūnnǚ.] Sūnnǚ may also have an -r ending: sūnnǚr (the real Běijīng pronunciation of -nǚr is kind of tricky; ask a native Běijīng speaker to say sūnnǚr for you).

Sì Shū: "the Four Books," which are Dàxué, "The Great Learning"; Zhōngyōng, "The Doctrine of the Mean"; Lúnyǔ, "The Analects of Confucius"; and Mèngzǐ, "Mencius." Dàxué and Zhōngyōng are chapters from Lǐ Jì, "The Book of Rites," which were raised to the status of separate "books" by the Southern Sòng Dynasty philosopher Zhū Xī. After the Sòng Dynasty, philosophers of the Idealist school looked upon the Four Books as the classics of Confucianism. Many older Chinese you meet today studied the Four Books when they were children.

8. A: Tāmen jiā guòqù shì yǒu qián Their family used to be rich.
 rén, yǒu bù shǎo cáichǎn. They had quite a lot of property.
- B: Nǐ shuōde cáichǎn shì The property you're talking
 tǔdì ba? about is land, isn't it?

Notes on No. 8

yǒu qián: "to be rich," literally, "to have money." You have now seen quite a few phrases built around the state verb yǒu:

<u>yǒu yìsi</u>	to be interesting, to be fun
<u>yǒu bāngzhu</u>	to be helpful
<u>yǒu dàolǐ</u>	to be reasonable, to be logical
<u>yǒu xìngqu</u>	to be interested
<u>yǒu yánjiū</u>	to be expert

Like other state verbs (such as hǎo, "to be good," ài, "to love," huì, "to be able to, to know how to,"), yǒu can be modified by adverbs such as hěn, "very"; fēicháng, "very, extremely"; zhēn, "really"; tài, "too"; etc.

<u>Tā</u>	<u>hěn</u>	<u>yǒu qián.</u>	"He is very rich."
<u>Nèiběn shū</u>	<u>zhēn</u>	<u>yǒu yìsi.</u>	"That book is really interesting."
<u>Lǐ Píng</u>	<u>zuì</u>	<u>méi xìngqu.</u>	"Lǐ Píng is the least interested."
<u>Zènme shuō</u>	<u>shízài</u>	<u>méiyǒu dàolǐ.</u>	"To say that is really unreasonable."

Yǒu, of course, differs from all other state verbs in that it is made negative with méi instead of bù. Bù may nevertheless modify an adverb preceding yǒu:

Tā bú tài yǒu qián. He isn't too rich.

You cannot use méi in this sentence because the negation goes with tài, not with yǒu. In fact, switching around the order of negative and adverb results in a big difference in meaning:

Bú tài yǒu yìsi. Not too interesting.

Tài méiyǒu yìsi! So boring!

yǒu qián rén: "wealthy people" This is a sort of compound noun, so -de is not used.

9. A: Nǐ zhùxialai ba, yě kéyǐ
gěi wǒmen bāng dianr
máng.
Stay (live) here and you can help
us a bit.
- B: Wǒ báitiān yǒu kè, zhǐ hǎo
wǎnshang zuò diǎnr shì.
I have classes during the day;
I can only work at night.

Notes on No. 9

zhùxialai: "to stay; to settle down" in a place. Zhù can either mean "to live, to reside" or just "to stay" temporarily in a place. The ending -xialai adds the meaning of coming to rest, not going away.

Gāng láiide shíhou bù zhīdào,
zhùxialai yǐhòu cái zhīdào
wèishénme méi rén xǐhuan dào
zhèige dìfang lái.
When you first get here you don't
know, it's only after you've lived
here for a while that you realize
why nobody likes to come here.

- A: Wǒ xiànzài qù zhǎo yige
lǚguǎn qu.
I'm going to go look for a hotel now.
- B: Méi guānxi, nǐ jiù zài wǒ
jiā zhùxialai ba!
That's all right, why don't you just
stay at my house?

bāng máng: "to help; help" You first saw this in the Welfare module, Unit 6. Then in Unit 2 of this module, you learned bāngzhu. Both are very common. Bāngzhu is a little more formal than bāng máng, which is purely conversational.

Bāng máng is a verb-object phrase (literally, "help-busy,"--"help me in my busy-ness"). For example, you can say

Bāng wo yìdiǎnr máng. Help me a little.

Wǒ zài Měiguode shíhou, tā
bāngle wǒ bù shǎo máng. He helped me a lot when I was in
America.

Bāngzhu, however, is just a verb. The word order is therefore simpler with bāngzhu than with bāngmáng.

	Tā	bāngzhu	wo.
BUT	Tā	bāng	wǒde máng.
	or Tā	gěi wǒ	bāng máng.

"He helps me."

You can see that when bāng máng is used, the person helped is expressed either (1) in a phrase modifying máng or (2) in a prepositional phrase with gěi.

zhǐ hǎo: "can only, have no choice but to"

Xià zhème dàde yǔ, wǒmen zhǐ hǎo bú qù le. Since it's raining so hard, we have no choice but not to go.

Dàjiā dōu bú yuànyì péi wǒ qù, wǒ zhǐ hǎo yíge rén qù le. Nobody wants to go with me. All I can do is go by myself.

Qìyóu yuè lái yuè guì, hěn duō rén zhǐ hǎo zuò gōnggòng qìchē le. With gasoline getting more and more expensive, many people have no choice but to take the bus.

10. A: Wǒ mǔqīn zǒng dānxīn wǒ gēge zài wàibianr chī kǔ. My mother is always worried that my older brother is having a rough time away from home.

B: Tāmen jìge xiǎopéngyou hùxiāng bāng máng, bú huì chī kǔde. His bunch of friends help each other out. They don't have such a rough time.

Notes on No. 10

dānxīn: "to be worried (that)"

Yǐjīng shíyīdiǎn le, Xiǎo Píng hái méi huí lái, tāde fùmǔ hěn dānxīn. It's eleven o'clock already and Xiǎo Píng hasn't gotten back home yet. His parents are very worried.

Nǐ bú bì dānxīn, hái zi dà le, tā zìjǐ huì dǒng de. You don't need to worry. When the child grows up he'll understand.

Wǒ dānxīn tāde xuéxí. I'm worried about his studies.

Wǒ dānxīn wǒ nǎinaide shēntǐ. I'm worried about my grandmother's health.

Wǒ dānxīn tā yǒu shénme wèntí. I'm worried that he has some problem.

Tā dānxīn tā zuòbuhǎo nèijiàn shì. He's worried he won't be able to do it well.

zài wàibianr: Literally, "on the outside," a common way of saying "away from home" or "away from one's hometown." The Chinese have an expression (in literary style), Zài jiā qiān rì hǎo, chū wài yì shí nán, "At home one thousand days are good, but when one is on the outside (away from one's hometown) even one moment is difficult."

chī kǔ: "to have a rough time, to suffer hardships" Kǔ, "bitter," when referring to life or an experience, means "hardship, suffering, pain."

Tā chīle bù shǎo kǔ cái cóng dà-xué bìyè. He went through some rough times before he graduated from college.

Méiyou chīguo zhànzhēngde[°] kǔ,
jiù bù zhīdào jīntiānde shēng-
huó láide bù róngyi.

If you haven't experienced the suffer-
ing of war, you don't know that our
life today didn't come easily.

Néng chī kǔ means "to be able to take hardships," "to have fortitude."

Zhōngguó hěn duō rénde kànfǎ shì
niánqīng rén yīnggāi néng chī
kǔ.

In China many people think that young
people ought to be able to take
hardship.

Tā nèige rén hěn néng chī kǔ,
bú yòng dānxīn.

He can take a lot of hardship. Don't
worry.

hùxiāng: "mutually, reciprocally, with each other" This is an adverb,
so it must go after the subject (if there is one) and before the verb.

Wǒmen kéyǐ hùxiāng xuéxí. Nǐ
jiāo wǒ Yīngwén, wǒ jiāo nǐ
Zhōngwén.

We can learn from each other. You
teach me English and I'll teach you
Chinese.

[°]zhànzhēng, "war"

Unit 4, Review Dialogue

Early in the morning the day after Lǐ Píng (B) and Tom (A) arrive in Hong Kong, Lǐ Píng's grandmother (C) is straightening up the living room, when Lǐ Píng walks in.

- | | | |
|----|---|---|
| B: | Nǎinai, nín zhēn zǎo. Wǒ mā ne? | You're up so early, Grandma. Where's Mom? |
| C: | Tā ya, chūqu mǎi cài le. Ērzi huílai le, zǒng yào duō mǎi diǎnr cài ma! Nǐde péngyou ne? Tā hái méiyǒu qīlai ba? | Oh, she went out to buy some groceries. When a son comes back, you've always got to buy some extra food. Where's your friend? He's not up yet, is he? |
| B: | Qīlai le, xǐ liǎn ne. | Yes, he's up. He's washing his face. |
| C: | Xiǎo Píng a, nǐde péngyou jiào shénme míngzi, wǒ yòu wàng le. | Xiǎo Píng, what's your friend's name? I've forgotten it again. |
| B: | Jiào "Tāngmǔ." | "Tom." |
| C: | Ò, "Tāngmǔ," hái hǎo jì. Nǐ hé tā shuō, dào le zánmen jiā, jiù shì yìjiā rén, shénme shìr dōu bié kèqi. Tā yí kèqi, wǒ jiù bù zhīdào zěnme bàn hǎo le. | Hm, "Tom," that's fairly easy to remember. You tell him that in our house he's just part of the family and he shouldn't be polite about anything. Once he starts in with the politeness, I won't know what to do. |
| B: | Wǒmen huílai yǐqián zài Tāngmǔ jiā zhù le liǎngtiān, tā bàba māma duì wǒ hěn hǎo. Tāngmǔ rén yě hěn hǎo, zài Měiguó de shíhou, tā gěi wǒ bù shǎo bāng-zhu. | Before we came back we stayed at Tom's house for a couple of days. His parents were very nice to me. Tom is also a very good person; when we were in America, he helped me a lot. |
| C: | Ò, zhèiyang hǎo, niánqīng rén yīnggāi hùxiāng bāng máng. Āi! Jìde nǐ yéye zài Rìběn nēi shíhou, pīnmíng niàn shū, rénjiā Rìběn rén hái shì kàn bu qǐ ya, nǎr yǒu shénme Rìběn péngyou. Zhǐ hǎo jǐge Zhōngguó xuésheng zhù zai yìqǐ. Āi! | Mm. That's good. Young people ought to help each other out. (Sigh) I remember when your grandfather was in Japan, he studied like crazy, but those Japanese still looked down on him. He didn't have any Japanese friends to speak of. The Chinese students just had to live together. (Sigh) |
| B: | Nǎinai, guòqù de shì jiù bié qù xiǎng ta le. | Grandma, don't go thinking about things from bygone days anymore. |

*Questions ending in ne often ask the whereabouts of someone or something, hence the translation "Where's Mom?"

- C: Xiànzài hǎodeduō le, nǐ zài wàibianr niàn shū, wǒ bú nàme dānxīn le. These days, it's much better. I don't worry so much about you out there studying.
- (Tom enters.)
- A: Lǐ Nǎinai^{*}, nín zǎo! Good morning, Grandma Lǐ!
- C: Zǎo, Tāngmǔ, zuòle yìtiān fēijī bù duō shuì yihuǐr? Good morning, Tom. After a day on the airplane don't you want to get some more sleep?
- A: Shuìgòu le. Lǐ Nǎinai, nín zuòzhe ba, wǒmen bāng nín shōushi. No, I've gotten enough sleep. Grandma Lǐ, you sit down, we'll straighten up for you.
- C: Duō yǒu lǐmàode hái zi! What a well-mannered child!
- A: Lǐ Nǎinai, nín hé érzi, érxífur zhù zai yìqǐ, sūnzi, sūnnǚ yě cháng lái, nín de fúqī zhēn hǎo. Grandma Lǐ, you're so fortunate to live with your son and daughter-in-law, and to have your grandson and granddaughter come often.
- C: Shéi shuō bú shì ne? Wǒ cháng shuō, wǒmen jiāde fúqī dōu shì wǒ nà xiǎoshunde érxífur dàilāide. That's for sure. I often say that the good fortune of our family was all brought to us by that filial daughter-in-law of mine.
- B: Wǒ nǎinai yòu gāi^{**} shuō wǒmen jiāde lìshǐ le. Here goes Grandma telling our family history again.
- A: Lǐ Nǎinai, zhèixiē shìr nín gēi wǒ jiǎngjiāng xíng bu xíng? Grandma Lǐ, could you tell me about these things?
- C: Hǎo wa. Shuōqílái huà jiù cháng le.*** Wǒ hé Xiǎo Píng yéye dōu shì Shěnyáng rén. Rìben rén lái le yǐhòu, cáichǎn ya, túdì ya, dōu bù néng guǎn le, líkāi jiā pǎo dào le Nánfāng. Xiǎo Píng bàba zài Shànghǎi niàn shū cái rènshile wǒmen zhèige érxífu. Sure! It's a long story. Xiǎo Píng's grandfather and I are both from Shěnyáng (Mukden). When the Japanese came, we couldn't bother with our property or land any more; we left our home and fled to the South.. Xiǎo Píng's father didn't meet our daughter-in-law**** until he was going to school in Shànghǎi.

*Tom knows that this way of addressing Grandma is proper for a friend of her grandson. He intentionally calls her Lǐ Nǎinai as soon as he sees her in order to establish the relationship.

..gāi: "will probably"

..More literally, "When it comes to telling it, the talk is long."

...Notice that grandma's phrasing shows that the woman is first a daughter-in-law, then a wife.

A: Nèi shíhòu nǚháizi shàng dà-xuéde duō bu duō?

Were there many women who went to college in those days?

C: Méiyǒu xiànzài zhème duō. Wǒmen érxífū jiā xiāngdāng yǒu qián, érqǐ yídàjiā rén yǒu qī-bāshígè, zài Sūzhōu shéi dōu zhīdao tāmen jiā.

Not as many as there are now. My daughter-in-law's family was quite rich, and there were seventy or eighty people in that one big family. Everyone in Sūzhōu knew them.

A: Zhèiyangrde jiāting guǐju yídìng bù shǎo.

A family like that must have had a strict code of behavior.

C: Shéi shuō bú shì ne! Tāmen jiāde xiǎojie bù néng zài wàibianr niàn shū, zhǐ néng qǐng lǎoshī dào jiālǐ jiāo diǎnr Sī Shū shenmede. Xiǎo Píng mǔqīn juéde yíge fùnǚ yào zài shèhuìshàng dúlì, yídìng děi chūqu niàn shū. Jiù zhèiyang, tā cái pǎo dào Shànghǎi niàn shū qu le.

You bet they did! Their young ladies couldn't go to school outside the home: they could only hire a teacher to come to the house and teach them a little of the Four Books and so forth. Xiǎo Píng's mother felt that if a woman wanted to be independent in society, she had to leave home to study. That's why she ran away to Shànghǎi to go to school.

A: Zài nèi shíhòu, zhēn bu róngyi.

That must have been really hard back then.

C: Zài dàxuéde shíhòu, Xiǎo Píngde fùmǔ shì hěn hǎode péngyou, kěshì zěnmē bàn ne? Wǒmen shénme dōu méiyǒu le, yě méiyǒu qián, zìjǐde érzi zěnmē néng hé zhèiyangr yíwèi xiǎojie jiēhūn ne? Xiǎo Píng mā bú nàme xiǎng. . . .

When they were in college, Xiǎo Píng's parents were very good friends, but what were we to do? We didn't have a thing left, and we didn't have any money. How could our (own) son marry a young lady like that? But Xiǎo Píng's mother didn't think so. . . .

A: Tā zěnmē xiǎng?

What did she think?

C: Tā shuō tā yào zhǎo yíge zìjǐ xǐhuānde rén jiēhūn, dìwei hé qián dōu bú zhòngyào. Ài, tā chīle duōshao kǔ cái líkāile nège dà jiāting.

She said she wanted to find a person she herself liked to get married to, and that status and money weren't important. (Sigh) What she went through to leave that big family.

A: Nà, nǐmen zěnmē dào Xiānggǎng lái le ne?

Well then, how did you come to Hong Kong?

C: Tāmen zài Yīngguó niànwán shū jiù lái Xiānggǎng zuò shì, yìnián yǐhòu yòu bǎ wǒmen jiē-lai le, zhèiyangr yíjiā rén cái zài Xiānggǎng zhùxiālai le. Xiànzài wǒ niánji dà le, jiālǐ dà shìr xiǎo shìr dōu shì Xiǎo

When they finished school in England they came to Hong Kong to work; a year later they brought us out, and then our whole family settled here. Now that I'm getting on in years, Xiǎo Píng's mother takes care of all the big and small matters

Píng mǔqīn guān. Nǐ shuō wǒ
fúqī hǎo, zhēn shì yìdiǎnr yě
bú cuò.

B: Nǎinai, wǒ mā kuài huílai le
ba?

C: Kuài huílai le, wǒmen qù bǎ
zǎofàn nònghǎo ba.

A, B: Hǎo, zǒu ba.

here at home. So when you say I'm
blessed with good fortune, you're
absolutely right.

Grandma, Mom will be home soon,
won't she?

Yes. Let's go get breakfast
ready.

Okay, let's go.

Unit 4, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise is a conversation between two neighbors who meet in their courtyard in Běijīng.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

Dàjiě	"Older Sister," a familiar way of addressing a woman about one's own age or older
shàng bānde shàng bān, shàng xuéde shàng xué	They're either at the office or at school; some are at the office and others at school
zuòbuliǎo	unable to do
yī	as soon as
gài	to build, to construct
zhèngfǔ	government
gāi	should

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why does Older Sister Lín do all of her own housework?
2. What does she think of her daughter-in-law?

3. What can you infer about what housing is like in Older Sister Lín's neighborhood?
4. From this conversation you can see that a daughter-in-law is very important in the Chinese family. Make a list of her responsibilities.

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation a Chinese man invites his girlfriend over for dinner.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

pà	to be afraid
shǒuchāode	handwritten

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why is Xiǎo Lán hesitant to go to her boyfriend's home for dinner?
2. Why does Xiǎo Lán think large families are difficult?
3. Where would the couple live if they got married? Why must they wait for a place of their own to live?
4. What does Xiǎo Lán think of bringing to her boyfriend's home that evening? Why?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this exercise a grandmother talks with her granddaughter.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

quánjiā rén	the whole family
xìngkuǎi	fortunately, luckily
guò rìzi	to live; to get along
rìzi bù hǎo guò	hard to get along
qiāo mén	to knock at the door

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What does Grandma think of the new generation of daughters-in-law?
2. How does Grandma remember her own experience as a newlywed?
3. What is the difference between "standards of conduct" and "manners"?
4. Why does Grandma reprimand Xiǎo Yún? Do you think she was justified?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

In Běijīng, two old neighbors meet in their courtyard.

- A: Lín Dàjiě, xǐ yīfu na! Older Sister Lín, doing your laundry?
- B: Bù xǐ zěnmē bàn, shàng bānde shàng bān, shàng xuéde shàng xué, jiālǐde shìr hái bu shì dōu děi wǒ zuò! If I didn't do it what would we do; everyone is either at the office or at school, don't I have to do all the house work in the end!
- A: Házizhīmen dōu máng, yǒu nín zài jiā, gěi tāmen bāng bù shǎo máng. Your children are all busy, but you're at home helping them out a lot.
- B: Ài, niánji dà le, zuòbuliǎo duōshǎo shìr le! (Sigh), I'm getting old, I can't do very much any more!
- A: Wǒ kàn, nín érxífur zài jiāde shíhòu, yě bāng nín zuò bù shǎo shì a. I see that when your daughter-in-law is home she helps you do a lot of things too.
- B: Nǐ shuōde yìdiǎnr yě bú cuò, wǒ nège érxífur bǐ wǒ érzi hǎo-duō le, yí dào jiā, yòu zuò fàn, yòu xǐ yīfu, yòu shōushi wūzi, ài! Kěxǐ wǒ bù néng shénme shìr dōu kào tā ya. You're absolutely right. That daughter-in-law of mine is much better than my son. As soon as she gets to the house, she cooks and washes and straightens up the room. (Sigh), it's too bad I can't depend on her for everything.
- A: Wèishénme ne? Why not?
- B: Rénjiā duō máng! Yíge yuè cái néng huí jiā yíci. She's so busy! She can only come home once a month.
- A: Nà tā bù néng zài nín jiālǐ zhùxiálái ma? Well, can't she move in with you?
- B: Bù xíng a! Wūzi tài xiǎo! Érxífur huílaile, ràng tā zhù zài nǎr? That wouldn't do! The house is too small! If my daughter-in-law came back, where would I have her stay?
- A: Shì a! Yàoshi yǒu fángzi, yìjiā rén zhù zài yíkuàir, hùxiāng bāngmáng, nà yǒu duō hǎo! Duì le, tīng wǒ nǚér shuō, tāmen xuéxiào nèibiānr gàile hǎo duō xīn fángzi. Yes! If you had enough housing, how nice it would be to have the whole family living together and helping each other. Oh yes--I hear from my daughter that a lot of new buildings have been built over by their school.

- B: Fángzi wèntí shì ge dà shìr, zhèngfǔ bú huì bù guǎn. Yǒule xīn fángzi, zánmen jiù hǎo le. The housing problem is a big thing; the government wouldn't ignore it. After we get some new housing [in this area] we'll be all right.
- A: Kě bu shì ma! Dào le nèige shíhour, nín jiù bú yòng dānxīn le. Nín gēn nín érxífur yídìng néng bǎ zhèige jiā nòngde shūshufufude. That's for sure! When that time comes you won't have to worry any more. I'm sure you and your daughter-in-law will be able to make a very comfortable home.
- B: Shì a! Nà jiù hǎo le! Yes! Then everything will be all right!
- A: Hǎo, Lín Dàjiě, bù zǎo le, wǒ yě gāi huí jiā zuò fàn qu le. Yǒu shíjiān zài liáo a. All right, Older Sister Lín, it's getting late, and I should really be going back home to fix dinner. We'll chat some more when we have time.
- B: Méi shìr jiù lái zuòzuò. Mǎn zǒu a! Stop in sometime when you're not busy. Take care!

Dialogue and Translation for Exercise 3

In Běijīng, a 24-year-old man (M) talks with his 23-year-old woman friend (F). They have been close friends for a while.

- M: Xiǎo Lán, jīntiān wǒ bàba zài jiā, wǎnshang dào wǒmen jiā chī fàn ba! Xiǎo Lán, my father is home today, why don't you have dinner at our house tonight?
- F: Wǒ bú qù. I'm not going.
- M: Wèishénme? Wǒ bàba rén hěn hǎo, nǐ bú bì dānxīn. Why? My father's a very good person you don't have to worry.
- F: Wǒ mā shuō . . . My mother said . . .
- M: Nǐ mā shuō shénme? What did your mother say?
- F: Wǒ mā shuō: nǐ jiā rén duō, nǐ yéye, nǎinai hái zài, xiōngdì jiěmèi hǎojǐgè, jiāli guīju yě bù shǎo, pà wǒ qùle yǐhòu chī kǔ. My mother said that you have a big family. Your grandparents are still alive, you have so many brothers and sisters, and your family has such a strict code of behavior, that she was afraid I would have a rough time after I went [i.e., after I married you and went to live with your family].

*shūshufufude, "very comfortable" **yě gāi, "really should"

- M: Hàì, nǐ xiǎngde tài duō le, wǒ nǎinai guòqù zuò èrxífude shíhou chīguo hěn duō kǔ, suǒyǐ tā duì wǒ māma tèbié hǎo, nǐ xiǎng wǒ nǎinai, wǒ māma tāmen zěnme huì ràng nǐ chī kǔ ne?
- F: Xiànzài dāngrán hái hǎo, yǐhòu ne? Yídàjiā rén zhù zai yíkuàir, shíjiān chángle zǒng shì hěn máfānde.
- M: Zhèi yidiǎn wǒ yě xiǎngdàole, niánji dàle, xiāngfa yǒude shíhou hé niánqīng rén bú tài yíyàng, yǐhòu yǒule fángzi¹ wǒmen bānchulai jiù xíng le.
- F: Shénme shíhour cái néng yǒu fángzi ne?
- M: Bié jí, wǒ xiǎng bú huì děng hěn cháng shíjiānde.
- F: Èng.
- M: Nàme, jīntiān wǎnshang dào wǒmen jiā qu, hǎo ma?
- F: Mm . . . Jīntiān wǎnshang dōu yǒu shéi?
- M: Zhǐ yǒu wǒ bàba, māma, hé wǒ, xiōngdì jiěmèi dōu bú zài.
- F: Nà, yéye, nǎinai ne?
- M: Yéye nǎinai hē chāde shíhou guòlai zuò yíxiar, ránhòu jiù huí tāmen wūzi xiūxi qu le.
- F: Tóuyìcì qù, wǒ dài diǎnr shénme hǎo a?
- M: Shénme dōu bú yào dài.
- Oh come on, you're thinking too much. Back when my grandmother was a daughter-in-law she had quite a rough time, so she's particularly good to my mother. Really, how could my grandmother and mother give you a hard time!
- Of course it's okay now, but how about later on? When a large family lives together, it always gets difficult after a while.
- I've thought of that too. When people get older, their way of thinking is sometimes kind of different from young people. Afterwards when we get a place [of our own] we'll move out, and then it will be all right.
- And when will we be able to get a place to live?
- Don't worry, I don't think we'll have to wait too long.
- Mm.
- Then, how about going to our house tonight?
- Mm . . . Who's going to be there tonight?
- Just my father, mother, and I. None of my brothers and sisters will be there.
- What about your grandparents?
- They'll come out and sit for a while when we have tea, and then they'll go back to their room to rest.
- What should I bring, since this is my first visit?
- Don't bring anything at all.

¹Fángzi here refers to any type of housing, including an apartment or just a room. The housing situation in Běijīng is so tight that this couple will probably have to wait months to get one room.

F: Nà zěnmē xíng? Tīngshuō nǐ yéyede zì xiěde hěn hǎo a?

How can I do that? I hear your grandfather is very good at writing characters?

M: Shì a, zěnmē la?

That's right. Why?

F: Wǒ bàba yǒu yítau shǒuchāode Sì Shū, sòng gěi nǐ yéye hǎo bu hǎo?

My father has a handwritten copy of the Four Books. How about if I give it to your grandfather?

M: Nà tài hǎo le.

That would be great.

F: Wǒ huí jiā shōushi yíxiar jiu lái.

I'm going to go home now to straighten up a bit and then I'll be right there.

M: Děng yihuǐr wǒ lái jiē ni a!

I'll come and get you in a while!

B: Èi!

Okay!

Dialogue and Translation for Exercise 4

Conversation between a grandmother and granddaughter in Běijīng.

A: Xiǎo Yún na! Bādiǎn bàn le, hái bu qīlai?

Xiǎo Yún! It's half past eight, aren't you getting up!

B: Nǎinai, jīntiān shì Xīngqītiān, ràng rénjiā duō shuì yihuǐr ma!

Grandma, today's Sunday. Let me sleep a little later!

A: Xiànzàide niánqīng rén zhēn yǒu fúqi, shuì dào bādiǎn bàn hái bu xiǎng qǐ. Wǒmen zuò érxífude shíhou, wúdiǎn zhōng jiu děi qīlai, zuò quānjiā rénde zǎofàn le, nǎr néng shuì dào bādiǎn bàn?!

Young people today are so fortunate. They sleep until eight-thirty and still don't want to get up. When we were daughters-in-law, we had to get up at five o'clock and make breakfast for the whole family. Who could sleep until eight-thirty!

B: Nà dōu shì guòqùde shìr le!

Those are all things of the past!

A: Shì a. Guòqùde shì, zhēn shì méi bànfar shuō. Wǒ gēn nǐ yéye jiēhūnde shíhou, nǐ yéye jiā hěn yǒu qián, yě yǒu bù shǎo tǔdì, wǒmen jiāli méi shénme cáichǎn, dào le rénjiā jiāli, yí dàjiā rén dōu kàn zhe wǒ zhèige xīn láiide érxífú. Zěnmē bàn ne? Wǒ zhǐ hǎo zuò le zhèiyangr zuò nàiyangr, yìtiān dào wǎn méiyǒu tíngde shíhou. Ài! Xìngkuī nǐ

Yes. The things of the past are really sad to recall. When I married your grandfather, his family was rich and had a lot of land. Our family didn't have much property. When I arrived in his household, everyone in that huge family stared at me, the new daughter-in-law. What could I do? Just keep slaving away. I didn't stop the whole day long. (Sigh) It's a good thing your grandfather

*zuò le zhèiyangr zuò nàiyangr: "After having done this thing, do that thing," i.e., "do one task after another."

- yéye shì ge hǎo rén, wǒde rìzi
cái hǎo guò yidiǎnr. was a good man; that's the only thing
that made life a little easier.
- B: Xiànzài bù tóng le, xiànzài
niánqīng rén jiēhūn yǐhòu bù
yòng zài dānxīn zhèixiē le. Things are different now. Now
young people don't have to worry
about that sort of thing after they
get married.
- A: Kěshi guīju háishi děi yǒu a!
Děi yǒu lǐmào, jiāli lǎorén dōu
qīlai le, nǐ hái shuì zài
chuángshàng, nà zěnmē xíng? But you still have to have stan-
dards of conduct! You have to have
manners. If the old people in the
family are up and you're still in bed
sleeping, is that any way to act?
- B: Hǎo le, hǎo le, nǎinai, wǒ mǎ-
shàng jiù qīlai le. Nǐ tīng,
shéi zài qiāo mén na?! Okay, okay, grandma. I'll get up
right away. Listen, who's knocking
at the door?!
- A: Hái wèn shénme?° Hái bu shì
nǐde péngyou lái le.°° You have to ask? It's your friend,
of course.
- B: Lǎojià, lǎojià, hǎo nǎinai,°°°
nín qù kāi mén ba, wǒ kuài bǎ
wūzi shōushi yíxiar. Oh, please, please, would you go get
the door, dear grandma? I'll straighten
the room real quickly.
- A: Hǎo hǎo hǎo, wǒ jiù qù, kuài
shōushi ba! Okay, I'll get it right away. You
hurry and straighten up.

°Hái, "still" is used in rhetorical questions; here it implies "The answer to your question is so obvious, why are you still asking?" Shénme, here in the neutral tone, means "why, what for" rather than "what."

°°Hái bu shì is used in rhetorical questions; literally, it means, "Is it not still (a case of...)," or in more colloquial English, "Could it be anything but...." Here, it is best translated as "of course."

°°°hǎo nǎinai: A rather theatrical, humorously cajoling form of address, "dear grandma." The girl uses this term in order to get her grandmother to do her the favor of answering the front door.

UNIT 5

Traditional Attitudes
and Modern Changes

INTRODUCTION

Grammar Topics Covered in This Unit

1. The pattern yě hǎo, ...yě hǎo, "whether...or...."
2. The adverb cái marking necessary condition.
3. Placement of specifier after a modifying phrase.
4. Wèile, "in order to."
5. Comparison of two words for "afterwards," yǐhòu and hòulái.

Functional Language Contained in This Unit

1. Inquiring about customs in the culture.
2. Expressing that you don't understand something and asking another's interpretation of it.
3. Expressing that you don't see the value of something and asking another's point of view on it.
4. Expressing partial agreement, specifying one's reservations.

Unit 5, Reference List

1. A: Zhèi liǎngnián, nǐmende
shōurù zěnmeyàng? What has your income been like
the past couple of years?
B: Zhèi liǎngnián, nóngyè
shēngchǎn qíngkuàng bú
cuò, shōurù yě hái hǎo. The past couple of years, agricul-
tural production conditions have
been pretty good, and our income
has been all right, too.
2. A: Tāde shuōfǎ wǒ méi tīng-
dǒng, nǐ tīngmíngbai
le ma? I didn't understand the way he said
that. Did you understand it?
B: Méiyǒu, wǒ yě méi tīngmíngbai, No, I didn't understand it either.
érqiě zhèige tímu yě tài
nán le. Moreover this topic is too hard.
3. A: Xué pīnyīn yě hǎo, bù xué
pīnyīn yě hǎo, Zhōngguó zì
zǒng děi xué. Whether you study romanization
or not, you'll always have to
study Chinese characters.
B: Shì a, zhèiyang Zhōngguó
wénhuà cái néng bǎochíxiàqù. Yes, this is the only way Chinese
culture can continue to be
preserved.
4. A: Jiāli láodònglì duō, shēnghuó
yě jiù huì hǎo yìdiǎnr. If a family has more manpower,
then it follows that life will be
a little better.
B: Kěshi xiànzài rénǒu duō
bù yídìng yǒu shénme
hǎochù. But now it's not necessarily an
advantage to have a lot of
people.
5. A: Zài nàr xiě zìde nèige rén
shì bu shì tā zhàngfu? Is that person writing over there
her husband?
B: Zhèng shì tā! That's him all right!
6. A: Gōngshāngyè fādá yǒu shénme
hǎochù? Nǎlǐ dōu nàme
zāng! What benefit is there in having a
flourishing industry and commerce?
It's so dirty everywhere!
B: Zhèi yìdiǎn wǒ bù tóngyì,
gōngshāngyè fādá yǒu bù
shǎo hǎochù. I don't agree with that. There are
a lot of benefits to having a
flourishing industry and commerce.

7. A: Tā wèishénme zǎohūn? Why did she get married early?
 B: Qùnián tā fùqīn sǐ le, méi rén zhàogu ta, zhǐ hǎo jiēhūn le. Last year her father died and there was no one to take care of her. All she could do was get married.
8. A: Duōshù rén dōu xǐhuan zìyóu. Most people like freedom.
 B: Kěshi, bú shì hěn duō rén néng dédao zìyóu. But not many people can obtain freedom.
9. Wèile néng hùxiāng zhàogu, tāmen yìjiā sāndài zhù zai yìqǐ. All three generations live together so that they can take care of each other.
10. A: Tīngshuō cóngqián, nǐmen zhèlǐ yǒu hěn duō yǒu yìside fēngsú. I've heard that in the past you had a lot of interesting customs here.
 B: Shì a. Hòulái gōngshāngyè fādá le, fēngsú yě gǎibiàn le. Yes. Later, when industry and commerce developed, customs changed, too.

ADDITIONAL REQUIRED VOCABULARY

11. láodòng to labor; labor
12. láolì labor force, labor
13. gōngyè industry
14. shāngyè business, commerce
15. dàduōshù(r) the great majority
16. huó to live; to become alive; to survive; to be live/alive/living; to be movable/moving
17. xíguàn habit, custom, usual practice; to be accustomed to, to be used to
18. tīng to heed, to obey (someone's orders)

VOCABULARY

bǎochí	to keep, to preserve, to maintain
cái	only in that case, only under this condition
dàduōshù(r) -dài	the great majority generation (counter); era, (historical) period
dé	to get
dédào	to get
duōshù(r)	the majority of, most of
fādá	to be (highly) developed, to be flourishing, to be prosperous
fēngsú	custom(s)
gǎibiàn	to change
gōngyè	industry
gōngshāngyè	industry and commerce
hǎochù	benefit, advantage
hòulái	later, afterwards
huó	to live; to become alive; to survive; to be live/alive/living; to be movable/moving
láodòng	to labor
láodònglì	labor force, labor; able-bodied person
láolì	labor force, labor
míngbai	to understand, to be clear on, to comprehend; to be clear, to be obvious
nóngyè	agriculture
shāngyè	commerce, business
shēngchǎn	to produce; production
shōurù	income, earnings
shuōfǎ	way of saying a thing; statement, version, argument
sǐ	to die
tímu (tímù)	topic, subject; title; (test) question, problem
tīng	to heed, to obey (someone's orders)
tóngyì	to agree, to consent; agreement, consent
wèile	in order to; for the purpose of; for the sake of

xíguàn	habit, custom, usual practice; to be accustomed to, to be used to
...yě hǎo, ...yě hǎo	whether...or...; both...and...
yě jiù	accordingly, correspondingly, so
yǒu hǎochù	to be beneficial, to be good (for)
zǎohūn	early marriage; child marriage; to marry as a child, to marry early
zhàngfu	husband
zhàogu	to take of; care
zhèng	just, precisely, right

Unit 5, Reference Notes

1. A: Zhèi liǎngnián, nǐmende
shōurù zěnmeyàng? What has your income been like
the past couple of years?
- B: Zhèi liǎngnián, nóngyè
shēngchǎn qíngkuàng bú
cuò, shōurù yě hái hǎo. These past couple of years agricul-
tural production conditions have
been pretty good, and income is
all right, too.

Notes on No. 1

zhèiliǎngnián: See Unit 4, Notes on No. 3.

shōurù: "income, earnings" While in English you say "income" is "large"
or "small," in Chinese you say "much" (duō) or "little" (shǎo).

Tāde shōurù bù shǎo. Her income isn't small. (lit., "little")

Tāde shōurù bú tài duō. His income isn't very high.

shēngchǎn: "to produce (agricultural or industrial products), to manu-
facture (industrial products); production, operation (of a plant)"

Nǐmen dōu shēngchǎn shénme? What (all) do you produce?

Yǒu rén shuō xiāngxiade shēngchǎn Some people say that production and
hé shēnghuó qíngkuàng hǎo yì-
diǎn le. living conditions in the country-
side have gotten somewhat better.

A: Wǒ zhǎo Lǐ Guóqiáng.

I'm looking for Lǐ Guóqiáng.

B: Duìbuqǐ, xiànzài shì shēng-
chǎn shíjiān, bù néng zhǎo
rén.

I'm sorry, it's production time now.
You can't visit people.

2. A: Tāde shuōfǎ wǒ méi tīng-
dǒng, nǐ tīngmíngbai
le ma? I didn't understand the way he said
that. Did you understand it?

B: Méiyou, wǒ yě méi tīngmíngbai, No, I didn't understand it either.
érqiě zhèige tímu yě tài
nán le. Moreover, this topic is too hard.

Notes on No. 2

míngbai: "to be clear on, to understand," literally, "bright-white"
This is an adjectival verb which may or may not be followed by an object:

Xiànzài wǒ míngbai le. Now I see.

Wǒ míngbai nǐde yìsi. I understand what you mean.

Gāngcái nǐ yòu gěi wǒ jiǎngle
yíci, wǒ bǐjiǎo míngbai le.

Now that you've just explained it to
me again, I understand it better.

Míngbai can also be used to mean "to be clear, to be obvious," as in:

Zhèijiàn shìqíng hěn míngbai.

This matter is very clear/obvious.

tīngmíngbai: "to hear and understand" This is a compound verb of result with an adjectival verb, míngbai indicating the result. As just stated, míngbai can mean either "to understand" or "to be clear," but tīngmíngbai means only "to understand by listening," NOT "to hear clearly." Use tīngqīngchu to mean "to hear clearly."

Zuótiānde kè wǒ yìdiǎnr dōu
tīngbùmíngbai.

I couldn't understand a thing in
yesterday's class.

Gāngcái lǎoshī shuōde wǒ méi
tīngqīngchu.

I didn't hear (clearly) what the
teacher just said.

Another verb of perception which can take míngbai to show the result is kàn, "to see, to read."

Nǐ kàn méi kàn míngbai zhèige
tímu?

Did you understand the (test) question
(when you read it)?

As a compound verb of result, tīngmíngbai can take the syllables -de- and -bu- to add the meaning of "can" and "can't." (For the following example you need to know wàiwén, "foreign language," and bù guǎn, "no matter.")

Gāng xué yìzhǒng wàiwénde shíhou,
bù guǎn tīngdemíngbai tīngbù-
míngbai, duō tīng duì nǐ yídìng
yǒu hǎochù.

When you're just beginning to study
a foreign language, it's good for
you to listen a lot whether you
understand or not.

tímu: This noun has three commonly used meanings: (1) "topic, subject," (2) "title," and (3) "question, problem" (e.g., on a test or in an exercise).

Wǒmen jīntiān huàn yíge tán huàde
tímu, tán yitán shēnghuó fāng-
miànde shì.

Today let's change the topic of con-
versation and chat about things
from daily life.

Zhèiběn shūde tímu shì Zhōngguó-
de Shèhuì.

The title of this book is Chinese
Society.

Zuótiān kǎoshìde tímu nàme duō,
wǒ zhēn bù zhīdào xiān zuò
nǎige hǎo.

There were so many problems on yes-
terday's test, I didn't know which
to do first.

Zhèiyangde tímu wǒ zài gāozhōng^o
de shíhou dōu zuòguo, xiànzài
dōu wàngle.

I did this sort of problems when I
was in senior high school, but
now I have forgotten all about them.

^ogāozhōng, "senior high," short for gāojí zhōngxué

3. A: Xué pīnyīn yě hǎo, bù xué pīnyīn yě hǎo, Zhōngguó zì zǒng děi xué. Whether you study romanization or not, you'll always have to study Chinese characters.
- B: Shì a, zhèiyang Zhōngguó wénhuà cái néng bǎochíxiàqù. Yes, this is the only way Chinese culture can continue to be preserved.

Notes on No. 3

...yě hǎo, ...yě hǎo: This pattern can mean either (1) "whether...or..." or (2) "both...and...."

- Nǐ qù yě hǎo, bú qù yě hǎo, wǒ yídìng qù. Whether or not you are going, I'm going for sure.
- Tā tīng yě hǎo, bù tīng yě hǎo, zǒng yǒu yìtiān tā huì míngbaide. Whether he listens or not, there'll be a day when he understands.
- Tā lái yě hǎo, bù lái yě hǎo, zánmen xiān chī fàn ba. Whether or not he comes, let's start eating.
- Nǐ qù yě hǎo, huòshì wǒ qù yě hǎo, zǒng děi yǒu yíge rén qù. Whether you go or I go, somebody has to go.

In the review dialogue, you will see an example of the second meaning, "both...and...":

- Búguò wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn. But I think that both the mainland and Taiwan have undergone big changes in the past few decades.
- Zhōngguó rén yě hǎo, Měiguó rén yě hǎo, dōu yīnggāi bǎochí tāmen de wénhuà chuántǒng. Chinese people and American people should both preserve their cultural heritage.

cái: You've already seen cái in talking about TIME ("not until") as in Tā zuótiān cái lái, "He didn't come until yesterday." Here you see another use of cái, "not unless." It points out a NECESSARY CONDITION.

Zhèijiàn shì,	tā guǎn	cái xíng.
As for this matter,	(if) he takes care of it,	<u>only in that case</u> will it be okay.

"It won't be okay unless he takes care of this matter."

Here are other examples:

Shíge	cái gòu.	"No fewer than ten is enough."
Zhèiyang	cái hǎo.	"Only in this way is it good."
Piányi	wǒ cái mǎi.	"I won't buy it unless it's cheap."
Nǐ qù	wǒ cái qù.	"I won't go unless you do."
Zhèitào pánziwǎn yǒu kèrén lái	wǒ cái yòng.	"I don't use this set of dishes unless I have guests."

bǎochí: "to keep, to preserve, to maintain"

Yàoshi nǐ néng bǎochí měitiān
jì sǐge xīn zì, yìnián kéyì
jì yìqiān duō ge zì le.

If you can keep on memorizing four
new characters a day, you'll be
able to memorize over a thousand
a year.

Zhōngguó shèhuì hěn duō dìfang
dōu bǎochízhe lǎode fēngsù
xíguàn.

There are a lot of places in Chinese
society which are still holding on
to old customs and habits.

4. A: Jiāli láodònglì duō, shēnghuó
yě jiù huì hǎo yìdiǎnr.

If a family has more manpower,
then it follows that life will be
a little better.

B: Kěshi xiànzài rénkǒu duō
bù yídìng yǒu shénme
hǎochù.

But now it's not necessarily an
advantage to have a lot of
people.

Notes on No. 4

láodònglì: "work force," literally "labor-power"

Fù nǚ zài nóngcūn shì xiāngdāng
zhòngyào de láodònglì.

In rural areas, women are a very
important source of labor.

Láodònglì may also be used to refer to able-bodied individuals who do manual labor:

A: Tāmen jiā yǒu jǐge láodònglì? How many able-bodied persons are there
in their family?

B: Yǒu sìge bàn láodònglì. There are four and a half. (The half
may be a child or an older person
who cannot do as much work.)

-lì by itself means "power" or "ability," and is used in combinations:

nénglì	ability	rénlì	manpower
diànlì	electric power	tīnglì	hearing ability
huǒlì	firepower; thermal	shuǐlì	water power, hydraulic power
dònglì	motivating power, force, impetus, driving force		

*Jì, "to remember," can also mean "to commit to memory."

yě jiù: "accordingly," literally "also then" Other translations for this are "correspondingly," "so." The tone of jiù is often neutral.

Tā duì wǒ hěn bú kèqì, wǒ yě
jiù bù gēn tā shuō huà le.

He was very rude to me, so I
won't talk with him anymore.

Wǒ jiào tā bú yào bāng wǒ xǐ
wǎn, tā yídìng yào xǐ, wǒ yě
jiù ràng tā xǐ le.

I told him not to help me wash the
dishes, but he insisted, so I let
him wash them.

Wǒ shì liǎngnián yǐqián xuéde
Zhōngwén kěshì yìzhí méi jīhuì
shuō, yě jiù wàng le.

I studied Chinese two years ago, but
I never had the chance to speak it,
so I forgot it.

Wǒ xiǎng qù, kěshì méi biérén
yào qù, yě jiù suàn le.

I wanted to go, but nobody else did,
so I said the heck with it.

Wǒ gāng xué Zhōngwénde shíhou,
hěn zhùyì fāyīn, shíjiān
chánglē yě jiù bù guān le.

When I first started studying Chinese,
I paid a lot of attention to pro-
nunciation, but as time went on, I
stopped paying attention to it.

hǎochù: "benefit, advantage" You may also hear hǎochu (Neutral-tone -chu). The phrase yǒu hǎochù means "to be advantageous, to be beneficial."

Nǐ tiāntiān dōu hē jiǔ yǒu
shénme hǎochù!

What good does it do you to drink
every day!

Use the pattern duì...yǒu hǎochù for "to be good for..., to be of benefit to...":

A: Yǒu rén shuō hē píjiǔ duì
shēntǐ yǒu hǎochù.

Some people say that it is good for
the health (body) to drink beer.

B: Bù yídìng ba, wǒ yǒu xuěyā
gāo, duì wǒ méi shénme
hǎochu.

Not necessarily! I have high blood
pressure. It's not good for me.

Wǒmen yíkuàir niàn shū duì
liǎngge rén dōu yǒu hǎochu.

It would be advantageous to both of
us to study together.

5. A: Zài nàr xiě zìde nège rén
shì bu shì tā zhàngfu? Is that person writing over there
her husband?

B: Zhèng shì tā! That's him all right!

Notes on No. 5

zài nàr xiě zìde nège rén: "the person writing over there" Notice once again that the preferred word order is to put the specifier-number-counter between the modifying phrase and the noun.

Modifying phrase	Specifier-Number-Counter	Noun
xiě zìde	nège	rén
hěn hǎo kànde	nèi sānge	nǚhái

It is also possible to put the nège or zhège at the head of the phrase (nège xiě zìde rén) but especially in longer phrases it sounds better to keep nège or zhège close to the noun, as in the Reference List sentence above.

zhèng: "just, right, exactly, precisely" Like other adverbs, zhèng is placed in front of a verb.

- Wǒ zhèng yào zhǎo nǐ shāngliang
zhèijiàn shìqíng. I was just looking for you to talk
about this matter.
- Nǐ chuān zhèige yánsè zhèng
héshì. This color is just right for you
(to wear).
- Wǒ yào kànde zhèng shì zhèiběn
shū. This is just the book I want
to read.
- Zuótiān lái kàn nǐde zhèng shì
zhèige rén. This is precisely the person who
came to see you yesterday.
- Zhèng shì yīnwèi zhèige, tā
cái zǒu le. That's precisely why he left.

Jiù shì is more colloquial than zhèng shì. For 5B, you could also say Jiù shì tā!

6. A: Gōngshāngyè fādá yǒu shénme
hǎochù? Nǎlǐ dōu nàme
zāng! What benefit is there in having a
flourishing industry and commerce?
It's so dirty everywhere!
- B: Zhèi yìdiǎn wǒ bú tóngyì,
gōngshāngyè fādá yǒu bù
shǎo hǎochù. I don't agree with that. There are
a lot of benefits to having a
flourishing industry and commerce.

Notes on No. 6

gōngshāngyè: "industry and commerce" This is a compound of gōngyè "industry" and shāngyè, "commerce." Gōngyè and nóngyè can also combine as gōngnóngyè, as in gōngnóngyè shēngchǎn, "industrial and agricultural production."

fādá: "to be developed, to be well-developed; to be prosperous, to be flourishing" This is an adjectival verb, that is, it describes a state or condition. A literal translation of the Reference List sentence above might be: "(For) industry-commerce to be flourishing, there is what benefit?" In addition to describing industry, fādá can be used to describe a person's muscular build or a developed country.

Zhèige guójiā hěn fādá. This country is very prosperous.

Tāmen nàrde wénhuà hěn fādá. The culture there is very developed.

Don't confuse the state verb fādá with the action verb fāzhǎn, which can take an object, e.g., fāzhǎn nóngyè, "to develop agriculture."

nǎli dōu...: "everywhere" Here you see another example of a question word (here nǎli "where") used to mean "every..." or "any..." In order to get such a meaning, you must use nǎli (or shéi, shénme, etc.) before dōu or yě. Notice that the question word can come in various places in the sentence.

Q: Tā xiàtiān xiǎng qù shénme dìfang? Where is he going this summer?

B: Tā shénme dìfang dōu bú qù. He is not going anywhere.

Q: Shéi yào qù nèibiānr kāi huì? Who is going to the meeting there?

A: Shéi dōu qù. Everybody is going.

Zěnmē zuò dōu bù xíng. Any way you do it, it just doesn't work.

tóngyì: "to agree, to consent; agreement, consent" As a verb, the meaning of tóngyì is the same as in English. But there is a difference in how you say WHO it is you agree with. In Chinese, you don't agree with a person; you agree with an idea, opinion, statement, etc. In sentence 6B, the object zhèi yìdiǎn is up front in the sentence. Notice the placement of the object in the sentences below.

Tāde xiǎngfa nǐ tóngyì ma? Do you agree with his opinion?

Wǒ tóngyì tāde kǎnfā. I agree with him (his ideas).

CAUTION: Often speakers of English want to say gēn...tóngyì because we say "agree with..." in English, but there is no such form in Chinese. Instead, use the last example above. Tóngyì may also be directly followed by a clause, as in

Tā bù tóngyì tāmen jiēhūn. He doesn't approve of (OR won't agree to) their getting married.

As a noun, tóngyì means "agreement" or "consent."

Wǒmen xūyào tāmen de tóngyì cái
néng zuò zhèijiàn shì.

We need their consent before we can
do this.

7. A: Tā wèishénme zǎohūn?

Why did she get married early?

B: Qùnián tā fùqin sǐ le, méi
rén zhàogu ta, zhǐ hǎo
jiēhūn le.

Last year her father died and there
was no one to take care of her, so
all she could do was get married.

Notes on No. 7

This exchange illustrates that old ways of thinking persist in China today. Although in urban areas an increasing number of women are self-sufficient, great variations in social and economic conditions are starkly obvious in a comparison of city and country life.

zǎohūn: "early marriage" This can refer to two different things, sometimes causing confusion.

First, it refers to the Chinese practice of marrying a young girl off long before she was an adult in order to bring some money into her parents' home and to add to the number of able-bodied workers in her in-laws' home. Her "husband" was also very young--as young as twelve to fourteen years old, and often younger than she.

Second, these days zǎohūn can simply mean marrying at a somewhat younger age than is normally expected. This is the meaning in exchange 7.

Èrshísìsuì jiēhūn zěnméi néng
shuō shì zǎohūn?

How can you say getting married at
twenty-four is early marriage?

Zhōngguó guòqù dàduōshù rén dōu
zǎohūn.

In the past most people in China
married at an early age.

sǐ: "to die" This is a process verb, like bìng "to become ill, to get sick," and therefore corresponds to the English "to become dead" rather than "to be dead." Sǐ is a process verb; it describes an instantaneous change of state. In English one can say of a person with a terminal illness that he "is dying," but this cannot be translated directly into Chinese. Rather, one must say Tā kuài (yào) sǐ le, "He is about to die," or Tā huóbuliǎo duō jiǔ le, "He won't live much longer," or Tā huóbucháng le, "He hasn't long to live."

Tīngshuō Lǎo Liúde fùqin sǐ le.

I heard that Lǎo Liú's father has
died.

The verb sǐ is not usually negated with bù, but rather with méi or hái méi (even when it corresponds to English "to be dead").

Nèi shíhou, tā fùqin méi sǐ,
kéyǐ chángcháng zhàogu ta.

At that time, his father was alive,
and was able to take care of him.

Sǐ can be used directly before a noun as an adjective meaning "dead." Shi sǐde may be used to mean "is dead."

Zhèi shi yìtiáo sǐ yú.

This is a dead fish.

Zhèitiáo yú shi sǐde.

This fish is a dead one OR This fish is dead.

Sǐ may be considered blunt and uncouth or inauspicious when used for people. To be respectful, use guòqu le, "passed away," or qùshì le, "left the world." Sometimes you can avoid saying sǐ by using hái zài or hái huózhe, "still living," e.g., Nèi shíhòu tā yéye hái zài/hái huózhe, "At that time, his grandfather was still living." (See Notes on No. 15.)

In some parts of traditional China, the usage of sǐ was affected by superstition. This is especially true in Taiwan. Even today, during the lunar New Year holidays, some traditionalists take pains to avoid uttering sǐ, "to die," lest they be plagued by bad luck and death in the clan for the next twelve months. In Taiwan, the superstition extends to the similar-sounding word sì, "four." Some hospitals have no fourth floor; sìlóu, "fourth floor," could too easily become sǐlóu, "death floor," in rapid speech. For a similar reason, some motorists refuse to drive cars with license plates bearing the number 4. And if money is given as a wedding present, the figure must not contain the number 4, or the donor would be guilty of wishing death on the couple.

zhàogu: "to look after, to take care of; care" Yǒu zhàogu can mean "to be well taken care of, to receive good treatment." (For the first example, you need to know that yòuéryuán means "kindergarten.")

Háizimen zài jiāli bǐ zài yòuér-yuánli yǒu zhàogu.

The children get better care at home than they would at kindergarten.

Tā yíge rén zài jiā, méiyǒu zhàogu bù xíng.

With his being all alone at home, it won't do for him to be without care.

Tā bìngde hěn lìhai, xūyào tèbié-(de) zhàogu.

He is very ill and needs special care.

Tāde háiizi duì tā hěn hǎo, tāde shēnghuó yǒu zhàogu.

His children are very good to him; his daily needs are well taken care of.

8. A: Duōshù rén dōu xǐhuan zìyóu. Most people like freedom.

B: Kěshi, bú shì hěn duō rén néng dédao zìyóu. But not many people can obtain freedom.

Notes on No. 8

duōshù(r): "majority, most," literally, "the larger number" Dàduōshù(r) is "the great majority." In many instances, there isn't much difference in meaning between duōshù and dàduōshù. Duōshù can be used to modify a noun, as in duōshùdǎng, "the majority party," or duōshù mínzú, "majority nationalities." [The opposite of duōshù is shǎoshù, "minority." See Traveling in China module, Unit 1.]

bú shì: "it is not the case that" To translate the subject "not many people" into Chinese, you need to use a verb (shì or yǒu). You can't put bù directly before hěn duō rén. Other examples:

Nèige dìfang, bú shì nǐ xiǎng qù You can't go there any time you want.
jiù kéyǐ qù(de), nǐ děi xiān You need to get approval first.
dédao tóngyì.

Bú shì wǒ bú yuànyì gēn nǐ jiē- It's not that I don't want to marry
hūn, shì wǒ fùmǔ bù tóngyì. you; it's that my parents don't
approve.

dé: "to get, to receive" Dé is much more limited than English "to get." Use dé only for passively receiving a prize, a degree, a grade, and the like. (For these examples, you need to know kǎoshì, "test"; yōu, "excellent" [used in mainland schools like the grade "A" in the U.S.]; fēn, "points"; jiǎng, "prize"; shuòshì, "Master's degree.")

Zuótiānde kǎoshì wǒ déle ge I got an "A" on yesterday's test.
"yōu."

Tā déle yìbǎi fēn. He got 100 (points).

Shéi dé jiǎng le? Who won the prize?

Tā shì něinián déde shuòshì? What year did he receive his Master's
degree?

Dé is also used for "contracting" diseases. (In the second example, lánwěiyán is "appendicitis.")

Tā dé bīng le, bù néng qù le. He came down with something and
cannot go.

Tā déle lánwěiyán, děi mǎshàng He got appendicitis and had to be
kāi dǎo. operated on immediately.

dédao: "to receive, to get, to gain, to obtain" Add the ending -dào to the verb dé to get the meaning of successful obtaining (cf. jièdào, "to successfully borrow," in Unit 1).

Tā dédao hùzhào yǐhòu mǎshàng jiù zǒu le.	He left immediately after getting his passport.
Tā gēn ta jiēhūn, jiù shì xiǎng dédao tāde qián.	He only married her to get her money.
Hěn duō rén débudào zìyóu.	Many people are unable to obtain freedom.
Tā cóng zhèlǐ débudào shénme hǎochu.	He won't be able to gain anything from this.

"To get" in English often means to actively seek to obtain a thing. In those cases, do not use dé(dào). Use such verbs as ná/nádao/nálai, zhǎo/zhǎodào/zhǎolai, nòngdao/nònglai, or a more specific verb such as mǎi, yào ("to ask for"), jiē; and qǐng(lai) or jiào(lai) for "getting" people.

9. <u>Wèile</u> néng hùxiāng zhàogu, tāmen yìjiā sāndài zhù zài yìqǐ.	All three generations live together so that they can take care of each other.
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Notes on No. 9

wèile: "in order to, for the purpose of; for the sake of" A phrase with wèile may come at the very front of the sentence or after the subject.

Tā wèile yào dào Zhōngguó qù gōngzuò, suǒyǐ xiànzài zài xué Zhōngwén ne.	Because he wants to go to China to work, he is studying Chinese now.
Wèile kàn diànyǐng, tā méi qù shàng kè.	He didn't go to class so he could go see a movie.

Wèile may also come after shì:

Zhèijian shì dōu shì wèile tā.	This was done all for him.
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This prepositional verb covers a range of meanings falling under the categories of (1) benefit, (2) purpose, or (3) motive. It is sometimes hard to pinpoint exactly which of these meanings is the one expressed by a particular sentence.

Benefit, sake

Wǒ wèile tā cái láiide.	I came only for his sake.
Wǒ wánquán shì wèile nǐ.	I am (doing this) entirely for your sake.

Purpose, goal

Wèile qián, tā shénme dōu zuòde-chūlái.	For money, he is liable to do anything.
Wèile mǎi zhèiběn shū, tā qùle liùge shūdiàn.	He went to six bookstores in order to get this book.
Nǐ pǎo zhème yuǎnde lù, jiù shì wèile ná zhèizhāng piào?	You came all this way just to get that ticket?
Wèile bǎochí niánqīng, tā yòng niú'nǎi xǐzǎo.	She washes with (cow's) milk to preserve her youth.

Wèile yào is a common combination which often means the same as wèile:

Wèile yào qù kàn péngyou, jīntiān wǒ děi zǎo yìdiǎnr xià bān.	In order to go visit a friend, I have to leave work a little early today.
Wèile yào niàn shū, wǒ zhèige Xīngqītiān bù chūqu le.	I'm not going out this Sunday so that I can study.
Wèile bú yào tài lèi, wǒ měitiān dōu zuò chē shàng bān.	In order not to get too tired, I take the bus to work every day.
Wèile néng dúlì shēnghuó, tā hěn zǎo jiù líkāi fùmǔ le.	In order to live independently, she left her parents very early.

Motive or reason for some act, thought, or feeling

Wèile zhèijiàn shì, wǒ juéde hěn bù hǎo yìsi.	I feel very embarrassed about (because of) this matter.
Wèile zhèijiàn shì, tā yíyè dōu shuìbuzháo jiào.	He couldn't get to sleep all night on account of this matter.
Wǒ jiù shì wèi(le) zhèijiàn shì lái de.	I have come precisely because of this matter.
Jiù wèi(le) zhème yìdiǎnr shì, nǐ jiù shēngqì la?	You got angry over such a small thing?

Even though you will find that wèile is sometimes idiomatically translated as "because," as in these last examples, it is still not completely a synonym of yīnwèi. When you want to say "because," you should use yīnwèi. When you want to say "for the sake of" or "for the purpose of," use wèile.

10. A: Tīngshuō cóngqián, nǐmen zhèli yǒu hěn duō yǒu yìside fēngsú. I've heard that in the past you had a lot of interesting customs here.
- B: Shì a. Hòulái gōngshāngyè fādàle, fēngsú yě gǎibiàn le. Yes. Later, when industry and commerce developed, customs changed, too.

Notes on No. 10

fēngsú: "custom" The definition of fēngsú in a Chinese dictionary reads: "the sum total of etiquette, usual practices, etc., adhered to over a long period of time in the development of society." Compare this with xíguàn: "behavior, tendency or social practice cultivated over a long period of time, and which is hard to change abruptly." Notice that xíguàn may refer to the practices or habits of either an individual or a community, whereas fēngsú refers only to those of a community.

Guòqù Zhōngguó yǒu zǎohūnde fēngsú. In the past China had the custom of early (child) marriage.

hòulái: "afterwards, later" Both hòulái and yǐhòu are time nouns which can be translated as "afterwards" or "later." But there are differences between them:

(1) Differences in patterns: Yǐhòu can either follow another element (translated as "after...") or it can be used by itself.

Tā lái le yǐhòu, wǒmen jiù zǒu le. After he came, we left.

Yǐhòu tā méiyǒu zài lái guo. Afterwards, he never came back again.

Hòulái can only be used by itself.

Hòulái tā jiù shuì jiào le. Afterwards he went to sleep.

(2) Differences in meaning: Both yǐhòu and hòulái may be used to refer to the past. For example, either yǐhòu or hòulái may be used in the sentence Kāishǐ shíhòu tā bù zhīdào zěnmē bàn, kěshì hòulái/yǐhòu xiǎngchūle yíge hǎo bànfa, "In the beginning, he didn't know what to do, but later he thought up a good way."

But if you want to say "afterwards" or "later" referring to the future, you can only use yǐhòu. When it refers to the future time, yǐhòu can be translated in various ways, depending on the context:

Yǐhòude shìqíng, děng yǐhòu zài shuō. Let's wait until the future to see about future matters.

Yǐhòu nǐ yǒu kòng, qǐng cháng lái wán. In the future when you have time, please come over more often.

Wǒ yǐhòu zài gào su nǐ. I'll tell you later on.

Tāde hái'zǐ shuōle, yǐhòu tā
yào gēn yíge Rìběn rén jiéhūn.

His child said that someday, he wants
to marry a Japanese.

Usage Note: Yǐhòu has the literal meaning of "after that." It implies that some past event functions as a dividing point in time, a sort of time boundary. Yǐhòu refers to the period from the end of that time boundary up to another point of reference (usually the time of speaking). It is often translated as "since."

Tā zhǐ xiěle yìběn shū, yǐhòu
zài méi xiěguo.

He only wrote one book, and hasn't
written any since (if he is still
alive) OR He wrote only one
book, and after that never wrote
another. (if he is dead)

gǎibiàn: "to change; change"

Wǒ bù míngbai tā wèishénme hái'ishi
bù néng gǎibiàn tāde guānniàn.

I don't understand why he still can't
change his ideas (way of thinking).

Biàn, which you learned in Unit 3, can be used only as a verb, not as a noun. Biàn and gǎibiàn may be interchangeable in a small number of contexts, but there is an essential difference between them: Biàn is a process verb, "to become different," and gǎibiàn is an action plus process, "to alter in such a way as to become different." This can cause English-speaking students confusion because the English verb "change" covers both these meanings. Here are some examples:

Tāde xiǎngfǎ biàn le.

His way of thinking changed (became
different).

Wǒmen yīnggāi gǎibiàn zhèige
qíngkuàng.

We should change this state of
affairs (alter this state of affairs
so that it becomes different).

Notes on Additional Required Vocabulary

láodòng: The verb "to do physical labor, to labor, to work" or the noun "physical labor, manual labor."

shēngchǎn láodòng
láodòng shōurù

productive labor
income from work

huó: "to live" Huó, shēnghuó, and zhù may all be translated as "to live" but actually have different meanings. Huó basically refers to the body's having life or breath, and is the opposite of sǐ. Shēnghuó emphasizes day-to-day living; it is used mostly when describing the needs or quality of daily life. Zhù is used to talk about residence in a particular place, either as one's home, or temporarily (zhù lǚguǎn, "to stay at a hotel," and zhù yuàn, "to stay in the hospital").

Yú zài shuǐlǐ cái néng huó.	Fish can live only in water.
Nèige dìfāngde rén kěyǐ huó dào hěn lǎo.	The people there live to be very old.
Tā huóde hěn cháng.	He had a long life.
Tā dàgài huóbucháng le.	He probably won't live much longer.

Huó often means "to live" in the sense of "to survive":

Tā jìn yīyuànde shíhòu, shéi dōu xiǎng tā bù néng huó le, kěshì tā yòu huóle yìnián cái sǐ.	When he went into the hospital, no one thought he could live (survive), but he lived another year before he died.
---	---

Huó can modify a noun directly, for example, huó yú, "live fish," huó rén, "living person." But to say, "Is he alive?" you must use huó with the ending -zhe: Tā huózhe ma?

Huó can also mean "movable, moving," as in: huózì, "movable type"; huóyè, "loose-leaf" [huóyèjiāzi is "loose-leaf binder"]; huóshuǐ, "flowing water."

xíguàn: As a noun, this means "habit" or, in a more general sense, "custom, usual practice."

Tāng zai chuángshang ^o kàn shū shì yíge bù hǎode xíguàn.	It's a bad habit to read in bed.
Wǒ yǒu zǎo qǐde xíguàn.	I'm an early riser. (Lit., "I have the habit of getting up early.")
Tàitai bù xǐhuan tā xiānsheng bànyè yǐhòu cái huí jiāde xíguàn.	The wife doesn't like her husband's habit of not coming home until after midnight.
Zhèige jùzi bù zhīdào wèishénme zènmě shuō, zhèi jiù shì wǒmen-de xíguàn.	I don't know <u>why</u> this sentence is said this way. It's just the way we say it.

As a verb, xíguàn means "to get/be used to, to become/be accustomed to":

Jīntiān shì wǒ dìyītiān dài yǎnjìng, wǒ hái méi xíguàn. Wǒ xīwàng hěn kuài jiù kěyǐ xíguàn le.	Today is my first day wearing glasses and I'm not used to them yet. I hope I can get used to them quickly.
Wǒ hěn bù xíguàn chī zhèrde fàn.	I'm not at all used to the food here.
Wǒ yǐjīng xíguàn zhème zuò le, hěn nán gǎi.	I'm already used to doing it this way. It's very hard to change.

^ochuáng, "bed"

tīng: This word, which you already know as "to listen," can also mean "to heed, to obey" someone's suggestions, directions, or orders.

Tā shuōde yǒu dàolǐ, nǐ yīnggāi
tīng tāde huà.

What he says makes sense. You should
listen to him (do as he says).

Wǒ gào su tā yīnggāi zhèiyang
zuò, tā bù tīng.

I told him he should do this, but
he wouldn't listen.

Hǎo ba, tīng nǐde.

Okay, I'll do as you say. (nǐde is
short for nǐde huà.)

Unit 5, Review Dialogue

Lǐ Píng (B), Tom (A), and Lǐ Píng's classmate from Taiwan, Wáng Chéng (D), have just gone to the movie The Dream of the Red Chamber*. On their way home, they chat.

- B: Tāngmǔ, nǐ zěnmē bù shuō huà? How come you aren't talking, Tom?
- A: Duìbuqǐ, kàn zhèige diànyǐng, shízài ràng rén bu shūfu, tèbié shi kàn dao nèige dìfangr . . . I'm sorry. Watching this movie was really distressing. Especially when it got to that part . . .
- D: Nǎge dìfang? Which part?
- A: Jiù shi Dàiyù sǐde shíhou . . . The part when Dàiyù dies . . .
- B: Ng, duì le, Dàiyù sǐde shíhou zhèng shi Bǎoyù jiēhūnde shíhou. Kàn dao zhèli, zhēn shi ràng rén hěn bu shūfu. Mm, right, Dàiyù dies just when Bǎoyù is getting married. At that point, I really felt uncomfortable.
- D: Nǐmen yǒu méiyǒu zhùyìdào, hěn duō nǚde kàn dao zhège dìfang dōu kū le. Did you notice, a lot of women started crying when it got to that part.
- A: Wǒ kàndao le. Ài, yǒude shíhou, wǒ zhēnde bù míngbai, wèishénme hěn duō shūlǐ háishì shuō Zhōngguó chuántǒngde dà jiāting yǒu bù shǎo hǎochu, hǎochu zài nǎli? Wèile bǎochí dà jiātingde chuántǒng, ràng niánqīngde yí dài huòzhě jǐdài chǐ nàme duō kǔ, zhè jiù shì dà jiātingde hǎochù ma? Yes. (Sigh) Sometimes I really don't understand why a lot of books say that there were many advantages to the traditional Chinese large family. What advantages? Just in order to preserve the tradition of the large family, the younger generation or generations were made to suffer so much. That's the advantage of the large family?
- D: Dà jiātingde hǎochù xiànzài bu duō le. Nǐmen zhīdào Zhōngguóde dà jiāting gēn lìshǐ yǒu guānxī. Zhōngguó shì nóngyè shèhuì, shēngchǎn dōu yào kào rénlì, shéi jiāde láolì duō, shéi jiāde shēnghuó jiù huì hǎo yìdiǎn. Lǐ Píng, nǐ xiǎng shì bu shì zhèyàng ne? The large family doesn't have many advantages any more. You know, the large family has to do with Chinese history. China was an agricultural society, and production depended on manpower. If a family had a larger labor force they had a better life. Lǐ Píng, do you think that's right?
- B: Shì, shì zhèiyàngde. Yes, that's right.
- A: Nàme, xiànzài qíngxíng bù tóng But now the situation is different.

*This novel by Cáo Xuěqín (1724?-1764) tells of the twilight years of the Jiǎ family, grown wealthy in the service of Qīng Dynasty emperors. The story revolves around the spoiled and effeminate young man of the house, Jiǎ Bǎoyù (Precious Jade), and his love for his cousin, Lín Dàiyù (Black Jade).

le, xiànzài gōngshāngyè fādá le,
wèishenme hái yǒu rén shuō dà
jiāting hǎo ne?

Now that industry and commerce are
highly developed, why do some people
still say that the large family is
good?

D: Dà jiātingde guānniàn yǐjīng
yǒu jǐqiānniǎnde lìshǐ le, yào
gǎibiàn tā, xūyào bǐjiào chángde
shíjiān. Dàlùde qíngxíng wǒ bù
qīngchu, Táiwānde qíngxíng shì
dà jiāting yuè lái yuè shǎo le.
Suǐrán Zhōngguó rén xǐhuan dà
jiāting, juédé dàjiā zhù zài
yìqǐ, hùxiāng yǒu zhàogu, dànshì
gōngshāngyè fādá le, gōngzuòde
jīhuì duō le, xiǎo jiāting yě
jiù yuè lái yuè duō le.

The concept of the large family has
already existed for several thousand
years. It'll take a rather long time
to change it. I don't know about the
situation on the mainland. But on
Taiwan, the situation is that there
are fewer and fewer large families.
Although the Chinese like big families
and think that if everyone lives to-
gether they can take care of each
other, industry and commerce are
flourishing and there are more job
opportunities, so there are more and
more small families.

B: Xiànzài dà jiāting yuè lái yuè
shǎo, zǎohūnde fēngsù yě jiù
méiyǒu le.

Now as large families grow fewer
and fewer, the custom of child
marriage will disappear.

A: Zǎohūn hé dà jiāting yǒu shénme
guānxi ma?

Is child marriage related to the
large family?

D: Yǒu guānxi. Zhè zhǔyào^{*} shì lǎo-
lǐde wèntí.

Yes. It's mainly a question of
labor force.

B: Nǐ xiǎng, zǎohūn, zǎo yǒu hái-
zi, jiāli lǎodònglì duō, lǎorén yě jiù
kěyǐ zǎo yìdiǎn dédào zhàogu.

After all, with child marriage,
children are born sooner, the family
has more work hands, and the old
people can get taken care of sooner.

A: Kěshì zài gōngshāngyè shèhuìlǐ,
duōshù lǎorén dōu yǒu shōurù.
Xiànzài Táiwān yǐjīng shì gōng-
shāngyè shèhuì, zhèiyàngde wèntí
yě jiù méiyǒu le.

But in an industrial-commercial
society, most of the old people have
an income. Today Taiwan is already
an industrial-commercial society, so
that kind of problem doesn't exist
there anymore.

B: Dànshì, nǐ bié wàngle, dàlù hái
shì nóngyè shèhuì, zhàogu lǎorén-
de wèntí hái shì dà wèntí, zǎo-
hūnde fēngsù yě hái shì yǒu.

But don't forget that the mainland
is still an agricultural society.
Caring for old people is still a big
problem, and the custom of child
marriage still exists there.

A: Nǐ dàgài nóngcuòle ba, dàlùde
zhèngfǔ zěnméi huì tóngyì rénmen
zǎohūn ne?

You must be mistaken. How could
the government on the mainland agree
to let people marry as children?

*zhǔyào, "mainly"

B: Wǒ shuōde shì nóngcūn,¹ shénme zǎohūn na, zhòng nán qīng nǚ a, zhèizhōng shì zǒng shì hé jīngjì bù fādá yǒu guānxide.

I'm talking about rural areas, Things like child marriage or regarding males as superior to females always have to do with an undeveloped economy.

D: Wǒ shízài bù xǐhuan zǎohūn. Wǒ xiǎng duōshù zǎohūnde rén hòulái-de shēnghuó dōu yǒu diǎn wèntí.

I really don't like child marriage. I think that most people who are married as children have problems later on in life.

B: Tèbié shì fùnǚ.

Especially women.

A: Duì le, wǒ tīngshuōguo zhèiyang yìzhōng shuōfǎ: Zhōngguó fùnǚ méiyǒu jiēhūn yǐqián yào tīng fùmǔ-de, jiēle hūn dǎi tīng zhàngfude, zhàngfu sǐle dǎi tīng érzide.² Qīngwèn, Zhōngguó fùnǚ shénme shíhòu cái néng yǒu tāmen zìjǐde xiǎngfǎ, shénme shíhòu cái néng yǒu yìdiǎnr zìyóu ne?

Right. I've heard a saying to the effect that before a Chinese woman gets married she has to obey her parents, after she gets married she has to obey her husband, and after her husband dies she has to obey her son. I ask you, when will Chinese women be able to think for themselves? When will they be able to have a little freedom?

B: Òu, xiànzài méiyǒu rén jiǎng zhèixiē le.

Nobody is strict about those customs anymore.

A: Suīrán méiyǒu rén jiǎng, kěshì zhèizhōng chuántǒng sīxiǎng³ háishi yǒu a!

Nobody is strict about them, but the traditional thinking is still there!

D: Nǐ shuōde yě yǒu dào lǐ, háishi nàjù huà, jǐqiānniǎnde lǎo guānniàn bú shì hěn kuài kéyǐ gǎibiànde.

That's right. It's still the same old story. Ideas which are several thousand years old can't be changed very quickly.

B: Ng, búguò wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn, fùnǚde dìwei yě dōu yǒule tígāo,⁴ chuántǒngde guānniàn yě zài biàn.

Yeah, but I think that both the mainland and Taiwan have undergone big changes in the past few decades. The status of women has improved, and traditional ideas are changing.

A: Ng, zhèyidiǎn wǒ tóngyì.

Mm, that I agree with.

¹nóngcūn, "rural area" (See Unit 6)

²Zhōngguó fùnǚ méiyǒu jiēhūn yǐqián yào tīng fùmǔde: (1) méiyǒu jiēhūn yǐqián is completely equivalent to jiēhūn yǐqián "before getting married". The méiyǒu does not change the meaning. (2) Tīng fùmǔde is equivalent to tīng fùmǔde huà, "to obey one's parents."

³sīxiǎng, "thought, thinking" (See Life in China module, Unit 4)

⁴tígāo, "raise, improve(ment)" (See Traveling in China module, Unit 2)

B: Hǎo, wǒmen dào jiā le. Wáng
Chéng jìnqu zuòzuo ba!

Okay, we are at my house. Come
in for a while, Wáng Chéng, okay?

D: Hǎo, jìnqù yíxià.

Okay, I'll come in for a while.

Unit 5, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise is a conversation between a grandmother and her high-school-age granddaughter in Tiānjīn.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

Zhāng Lǐ Shì

(an old way of referring to a woman whose own surname is Lǐ and whose husband's surname is Zhāng)

zài shuō

besides, moreover

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Can you infer how people generally learn about new policies like birth control in China?
2. What does Grandma think of the new policy?
3. What is the difference between the old and the new custom with regard to taking one's husband's surname after marriage?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation two classmates are talking in Hong Kong about the situation on the mainland.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words you will need to understand this conversation:

shìchǎng	market
nóngmín	peasant

For this conversation, you also need to know what "free markets" are. The Chinese term is zìyóu shìchǎng. These are government-controlled, negotiated-price markets which individual peasants, brigades, or communes hold in the cities at officially designated locations to sell agricultural products, livestock, and fish. After units have fulfilled state quotas for an agricultural sideline product, any surplus (with the exception of certain restricted products) may be sold on the open market. Free markets are supposed to encourage agricultural sideline production, stimulate the exchange of urban and rural products, improve the supply of non-staple foods in the cities, and supplement state-operated commerce.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. How do free markets help peasants? How do they help agricultural production?
2. How do free markets improve life for people in the cities?
3. What other developments in the countryside do the classmates think will affect the mainland's economic situation?
4. For how long did classmate B's family live in the Jiāngxī countryside?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this exercise two classmates in Hong Kong discuss a death in the family of a friend.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

lǎoxiānsheng	old gentleman
gǔhuī	ashes (of a person)
sònghuiqu	to take back

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where will Mr. Wáng's remains be buried?
2. What was the nature of family clashes between Mr. Wáng and his five sons?
3. From Mr. Wáng's point of view, what were the advantages in having his sons get married young?
4. What did his sons think about early marriage?
5. What did Mr. Wáng gradually come to understand that made him give up trying to have his sons marry early?
6. What sentence can you say to someone in a conversation to suggest that you talk about a different topic?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

In Tiānjīn, a grandmother talks with her high school age daughter.

- A: Xiǎolán, kàn bào na! Reading the paper, Xiǎolán?
- B: Nǎinai, jīntiān bàoshang shuōle, "Yíge zuì hǎo, liǎngge gòu le, sānge tài duō"! Grandma, today it says in the paper, "One is best, two are enough, three are too many"!
- A: Shénme? "Yíge zuì hǎo"? Wǒ méi tīngmíngbai. What? "One is best"? I don't understand.
- B: Nà shì shuō shēng háizi, shēng yíge zuì hǎo, liǎngge jiù gòu le, sānge tài duō. It's about having children. It's best to have one, two are enough, and three are too many.
- A: "Shēng yíge zuì hǎo"? Shēng ge nǚhái zěnme bàn? Hái děi zài shēng yíge nán de ma! "It's best to have one"? What do you do if you have a girl? Then you have to try to have a boy!
- B: Éi, nǎinai, nǚhái yǒu shénme bù hǎo? Nánhái yě hǎo, nǚhái yě hǎo, dōu shì zìjǐ de háizi ya! But Grandma, what's wrong with girls? Boys or girls, they're all one's own children!
- A: Nà bù yíyàng, nǚhái jiēle hūn, shēngle háizi, háizi děi xìng zhāngfude xìng, nǚ xiǎng nánhái hé nǚhái yíyàng ma? It's not the same thing. When a girl gets married and has a child, the child has to take the husband's surname. You think boys are the same as girls?
- B: Nà wǒ bù tóngyì. Nín yě shì nǚde, nín wèishénme nàme kàn buqǐ fùnǚ a? That I don't agree with. You're a woman too. Why do you look down on women so much?
- A: Bú shì kàn buqǐ, shèhuì de qíng-xìng jiù shì zhèiyàng. Nǐ yéye xìng Zhāng, wǒ zìjǐ xìng Lǐ, jiē-hūn yǐhòu rénjiā jiào wǒ Zhāng Lǐ Shì, zěnme méiyǒu rén jiào wǒ Lǐ Zhāng Shì? It's not that I look down on them. That's the way society is. Your grandfather's name is Zhāng and mine is Lǐ. After we got married people called me Zhāng Lǐ Shì. Why didn't anyone call me Lǐ Zhāng Shì?
- B: Zhèi shì jiù fēngsù, xiànzài méiyǒu zhèixiē shuōfǎr le. Wǒ shì Zhāng Xiǎolán, jiēhūn yǐhòu wǒ hái shì Zhāng Xiǎolán. That's the old custom. Those terms aren't used anymore. I'm Zhāng Xiǎolán, and after I get married I'll still be Zhāng Xiǎolán.
- A: Yǐhòu háizi yě xìng Zhāng ma? And will your children use the surname Zhāng too?
- B: Zěnme bù kěyǐ, nín kàn duìmiàn-de Wáng Āyí, yǒule háizi jiào Wáng Lín, yě méiyǒu rén shuō bù kěyǐ ma! Zài shuō, duō shēng háizi yǒu Why not? Look at Auntie Wáng across the way. When she had her child it was called Wáng Lín, and no one said there was anything wrong with that.

shénme hǎochur, dàjiā shōurù dōu
bù duō, háizi duōle, dāren duō kǔ!

Besides, what's the advantage in
having a lot of children? Everyone
has a small income, and if there are
a lot of children, how hard it is
for the adults!

A: Hǎole, hǎole, jiù suàn nǐ shuōde
duì. Kuài chī fàn ba! Chīwánle
hái děi shàng xué qu na!

Okay, okay, let's say you're right.
Hurry up and eat! You have to go to
school after you finish eating!

Dialogue and Translation for Exercise 3

In Hong Kong, two classmates are talking.

A: Nǐ zuìjìn kàn bào le meiyou?

Have you been reading the papers
lately?

B: Shénme bào?

What papers?

A: Dàlù bàozhǐ. Yǒu yíjiàn shìqíng
hěn yǒu yìsi, bù zhīdào nǐ zhùyì
le meiyou?

The mainland newspapers. I wonder
if you've noticed something very in-
teresting.

B: Shénme shì?

What?

A: Zìyóu shìchǎng.

Free markets.

B: Ng, wǒ yě kàndao le, wǒ xiǎng
zhèi shì yíge bāngzhu nóngmín
zhuàn qiándè hǎo bànfā.

Mm, I've seen that too. I think
it's a good way to help peasants
make money.

A: Lìngwài yidiǎn, nóngmínde shōurù
duō le, duì nóngyè shēngchǎn yě
yǒu hǎochu.

And another point is that it will
be good for agricultural production
if the peasants' income goes up.

B: Duì, wǒ xiǎng wèile ràng xiāng-
xiade shēngchǎn hé shēnghuo
qíngkuàng hǎo yidiǎn, zhèiyangde
shìchǎng yīnggāi bànxiāqu.

Right. I think they ought to con-
tinue running these markets in order
to make production and living con-
ditions in the country better.

A: Ērqiě, chéngli rénde shēnghuó yě
huì hǎo yidiǎnr, tāmen kéyì zài
zìyóu shìchǎng mǎidào xīnxiānde
cài, zhēnshi bú cuò.

What's more, life will be better
for people in the cities. They can
buy fresh foods at the free markets.
It's really pretty good.

B: Yǐnhòu zìyóu shìchǎng yuè bàn
yuè hǎo, xiāngxiade xiǎo gōng-
shāngyè yě huì fādáqilai, dàlùde
jīngjī qíngkuàng huì yǒu hěn
dàde gǎibiàn.

In the future, free markets will
get better and better, small industry
and commerce in the countryside will
begin to prosper, and there will be
big changes in the mainland's
economic situation.

- A: Wǒ jìde nǐ lǎojiā zài Jiāngxī. I remember your family is from Jiāngxī.
- B: Shì. Tīng wǒ fùqin shuō, tāmen jǐdài rén dōu zhù zài Jiāngxī xiāngxià. Yes. My father tells me that they lived in the Jiāngxī countryside for several generations.
- A: Xiànzài lǎojiā hái yǒu rén ba? You still have family there, don't you?
- B: Yǒu, wǒ tīngshuō nèrde qíngkuàng xiànzài bú cuò le. Yes. I understand that the situation there is pretty good now.
- A: Nà hǎo, yǒu jīhuì xiǎng huíqu kànkàn ba? That's good, if you have the chance do you want to go back to visit?
- B: Yíding! Sure!

Dialogue and Translation for Exercise 4

Conversation between two classmates in Hong Kong.

- A: Wǒ tīngshuō Wáng Tǎode fùqin sǐ le. I hear that Wáng Tǎo's father died.
- B: Shì. Wáng Tǎo hé tā mǔqin xià Xīngqīyī yào bǎ lǎoxiānshengde gǔhuī sònghuíqu. Yes. Wáng Tǎo and his mother are going to take the old gentleman's ashes back next Monday.
- A: Tāmen lǎojiā zài nǎr? Where's their family from?
- B: Zài Guǎngdōng. Guǎngdōng.
- A: Tīngshuō Wáng Lǎoxiānsheng huó-zhede shíhou chángcháng xǐhuan tán lǎojiāde shìr? I understand that when Mr. Wáng was alive he often liked to talk about the way things were back in their old home, is that right?
- B: Shì a! Wáng Lǎoxiānsheng rén hěn hǎo, jiù shì yǒu diǎnr lǎo guānniàn, zǒng xiǎng bǎochí dà jiātingde chuántǒng, kěshì jiālǐde niánqīng rén duōshu dōu bù tīng tāde huà, yǒu shíhou tā yě hěn bu gāoxìng. Yes! Mr. Wáng was a very good person, but he was a bit old-fashioned in his way of thinking. He always wanted to keep the tradition of the large family, but most of the young people in the family wouldn't listen to him. So sometimes he was very displeased.
- A: Nǐ néng bu néng gěi wǒ jiǎng-jiang ne? Can you tell me about it?

*It is the custom to take the remains back to one's hometown.

B: Xíng a! Wáng Lǎoxiānsheng yǒu wǔge érzi, tā yuànyì érzimen zǎohūn, tā xiǎng, zǎo jiēhūn, zǎo yǒu sūnzi, nà duō hǎo!

Sure! Mr. Wáng had five sons. He wanted his sons to marry early. He thought that if [his sons] got married young, he would get grandsons sooner, and how great that would be.

A: Zǎohūn, lǎorén yě kéyì zǎo yidiǎnr yǒu zhàogu, zhè bú cuò.

With early marriage, old people can be cared for sooner; that's good too.

B: Wáng Lǎoxiānsheng zhèng shì zhèige yìsi. Kěshì érzimen bú nàme xiǎng.

That's exactly what Mr. Wáng had in mind. But his sons didn't think think so.

A: Tāmen zěnmē xiǎng?

What did they think?

B: Tāmen shuō nèizhǒng "zǎohūn, jiāli láodònglì duō, shōurù jiù duō, shēnghuó jiù hǎo" de xiǎngfǎ shízài shì tài jiù le. Tāmen shì niánqīng rén, tāmen de guānniàn dōu shì xīnde.

They thought the idea that "early marriage brings the family more manpower, and therefore more income and a better life" is really too old. They're young people and all their ideas are new ones.

A: Wáng Lǎoxiānsheng zěnmē bàn ne?

What did Mr. Wáng do?

B: Hòulái tā mǎnmǎnde yě míngbai xiànzài gēn guòqù wánquán bù tóng le, tā yě jiù bù shuō shenme le. Suǒyì yìzhí dào Wáng Xiānsheng sǐ, jiāli yě méiyǒu shenme dà wèntí.

Later he gradually came to understand that things are completely different now from the way they used to be, so he stopped talking about it. So there weren't any big problems in the family up until Mr. Wáng died.

A: Hǎo le, wǒmen huàn ge tímu ba, tántan nǐde qíngxíng. Nǐ zuìjìn zěnmeyàng? Niàn shū niànde hǎo bu hǎo?

Okay, let's change the subject and talk about your situation. How have you been lately? Are your studies going well?

B: Bú cuò, jiù shì máng. Jīntiān yǒu diǎn shíjiān xiūxi xiūxi, wǒmen qù hē chá hǎo bu hǎo?

Pretty well, its just that I'm busy. But today I have time to take a break. Let's go have some tea, okay?

A: Hǎo, zǒu ba!

Okay, let's go!

UNIT 6

Politics and Culture

INTRODUCTION

Grammar Topics Covered in This Unit

1. -de huà, "if," "in case."
2. Choosing between -guo and -le.
3. More on zài, "in the midst of."
4. Bù guǎn..., "no matter."
5. Nǎr used in rhetorical questions to make a denial.
6. Reduplicating adjectival verbs for vividness.
7. Qù and lái expressing purpose.
8. (Amount of time) lái, "in the past...," "over the past...."

Functional Language Contained in This Unit

1. Requesting to speak with someone.
2. Making a comment in order to verify a piece of information.
3. Expressing that you are disturbed by a troublesome circumstance.
4. Expressing scandalized disapproval.

Unit 6, Reference List

1. A: Nǐ yàoshi xiǎng tīng gùshi-
de huà, wǒ gěi nǐ jiǎng
yíge ya!
If you want to listen to a story,
I'll tell you one.
- B: Suàn le. Wǒmen xià qí ba!
Forget it. Let's play chess.
2. A: Tīngshuō jiěfàng yǐhòu,
Gòngchǎndǎng zuòle xiē
hǎo shì.
I've heard that the Communist Party
did some good things after
liberation.*
- B: Èng, yǒu xiē zhèngcè shì bú
cuò, yǒu xiē bú tài hǎo.
Yes, some policies were all right,
but some weren't too good.
3. A: Lǎo Wángde érzi rùguo
Tuán ma?
Did Lǎo Wáng's son ever join the
Communist Youth League?
- B: Méiyǒu, tīngshuō cānjiāguo
Hóngwèibīng.
No, but I've heard that he was in
the Red Guards.
4. A: Nǐ tīngshuō le ma, Lǎo
Zhāngde nǚér àishang
Xiǎo Wáng le.
Have you heard? Lǎo Zhāng's daughter
has fallen in love with Xiǎo
Wáng.
- B: Zhè zhēn shì máfan shìr,
Lǎo Zhāng zuì hèn Wáng-
jiāde rén.
This is really trouble. Lǎo Zhāng
really hates the Wáng family.
5. A: Rúguo nǐ bú jièyìde huà,
wǒ xiǎng hé nǐde mìshu
tán jǐfēn zhōng.
If you don't mind, I'd like to talk
with your secretary for a few
minutes.
- B: Tā zài dǎ zì, mǎshàng jiù
lái.
He's typing, he'll be here in
a moment.
6. A: Zhèige háiizi bú xiàng huà,
bù guān zěnmē shuō dōu
bù tīng.
This child is too much. No matter
what you say, he just doesn't
listen.
- B: Duì ma, zhè nǎr xiàng Xīn
Zhōngguóde értóng!
Yes, he's certainly no [not like
any] child of "New China."

*The term "liberation" is used with such frequency that we introduce it here despite the controversy over whether anything in fact was liberated or freed. For most people in China it is simply jargon for referring to 1949, and the semantic content is of little importance.

7. A: Zhèipiān duǎnpiān xiǎoshuō
xiěde shì shénme? What is this short story about?
- B: Xiěde shì yíge nóngcūn
gànbude gùshi. It's the story of a cadre in a
rural area.
8. A: Nǐ jíjí mángmángde, zuò
shénme qu a? What are you in such a hurry to
go do?
- B: Shàng xué qu a! I'm going to school!
9. A: Zhèngfǔ shì bu shì bǎohù
rénmende cáichǎn? Does the government protect people's
property?
- B: Shì. Zhèngfǔ shíxíng
bǎohù rénmen cáichǎnde
zhèngcè. Yes. The government is carrying
out a policy of protecting
people's property.
10. Zài Gòngchǎndǎng lǐngdǎoxià,
Zhōngguó zài shìjièshàngde
dìwei yǒule hěn dàde gǎibiàn. Under the leadership of the Com-
munist Party, China's position
in the world has changed greatly.
11. A: Shínián lái, zhèi liǎngge
chéngshìde gōngshāngyè
yuè lái yuè fāfā le. In the past ten years industry and
commerce in these two cities have
become more and more developed.
- B: Zhè hé zhèngfǔde lǐngdǎo
shì fēnbukāide. This can't be separated from the
government's leadership.

ADDITIONAL REQUIRED VOCABULARY

12. dǎng political party; (capital D-) the
(Communist) Party
13. yuányīn reason, cause
14. jiārù to join

VOCABULARY

ài	to love
àishang	to fall in love with
bǎohù	to protect
bù guǎn	no matter (what, whether, etc.)
bú xiàng huà	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)
cānjiā	to participate in, to take part in, to join, to attend
chéngshì	city; urban
dǎng	(political) party
dǎ zì	to type (on a typewriter)
-de huà	if; in case; supposing that
duǎnpiān	short (stories, articles)
értóng	child (formal word)
fēn	to divide, to separate, to split
fēnkāi	to separate, to split up
gānbu	cadre
Gòngchǎndǎng	the Communist Party
gùshi	story
hèn	to hate, to loathe, to detest
Hóngwèibīng	(a) Red Guard; the Red Guards
jiārù	to join
jiěfàng	to liberate, to emancipate; liberation
jièyì	to mind, to take offense
jíjí mángmáng	in a big hurry
jímáng	to be hasty, to be hurried
...lái	for the past...(amount of time)
lǐngdǎo	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre
nóngcūn	country, rural area; rural; village
rù	to enter; to join
rù Tuán	to join the Communist Youth League (<u>Gòngqīngtuán</u> or <u>Gòngchǎnzhuīyǐ</u> <u>Qīngniántuán</u>)
-shang	(verb ending indicating starting and continuing)
shàng xué	to go to school; to attend school

shìjiè
shìjièshang
shíxíng

world
in the world, in the whole world
to practice, to carry out, to put into
effect, to implement

-tuán
Tuán

group, society
the (Communist Youth) League

-xià
xià qí

under
to play chess

yuányīn

reason, cause

zhèngcè
zhèngfǔ

policy
government

Unit 6, Reference Notes

1. A: Nǐ yàoshi xiǎng tīng gùshi-
de huà, wǒ gěi nǐ jiǎng
yíge ya! If you want to listen to a story,
I'll tell you one.

B: Suàn le. Wǒmen xià qí ba! Forget it. Let's play chess.

Notes on No. 1

gùshi: "story," only in the sense of a short, fictional tale. Remember that another word you have learned, xiǎoshuō, can also be used for "story" in the sense of a literary work. Also take special note that a news "story" should be translated as xīnwén (NOT gùshi).

"To tell stories" is jiǎng (OR shuō) gùshi (don't use the verb gàosu).

Nǐmen zhèr yǒu shénme értóng
gùshi ma? Do you have any children's stories
here? (In a bookstore)

Zhèipiān gùshi xiěde zhēn hǎo. This story is very well written.

Gùshi may take as a counter either -ge, -duàn, or -piān (for written stories).

-de huà: "if," "in case," or "supposing that" Used at the end of a clause which tells a hypothetical situation, often in combination with another word for "if" (yàoshi, rúguǒ, etc.) earlier in the same clause.

Yàoshi nǐ bú qùde huà, wǒ yě bú
qù. If you don't go, I won't go.

Chǐ fàn chībǎo le, yàoshi zài chī
de huà, dùzi jiù bù shūfu le. If you eat more after you're already
full, your stomach won't feel well.

Wǒ qǐlai tài zǎode huà, wǒ jiù
huì juéde lèi. If I get up too early I feel tired.

Yào shì wǒde huà, wǒ bú nàme zuǒ. If it had been me, I wouldn't have
done it that way.

xià qí: "play chess" This is actually a general word for several different kinds of chess or other board games. [Specific names do exist for each game: xiàngqí, "Chinese chess"; tiàiqí, "(the Chinese form of) checkers"; wéiqí, "go" (a board game); guójì xiàngqí (PRC) or xīyáng qí (Taiwan), "international or Western chess"; etc.]

Nǐ gēn shéi xià qí? Who did you play chess with?

Tā xià qí xiàde hěn hǎo. He plays chess very well.

2. A: Tīngshuō jiěfàng yǐhòu,
Gòngchǎndǎng zuòle xiē
hǎo shì. I've heard that the Communist Party
did some good things after
liberation.
- B: Èng, yǒu xiē zhèngcè shì bú
cuò, yǒu xiē bú tài hǎo. Yes, some policies were all right,
but some weren't too good.

Notes on No. 2

jiěfàng: "to liberate, to emancipate; liberation" This word is applied in Communist ideology to the overthrow of what is considered "reactionary" rule. In China today jiěfàng may be used to refer to the actual occupation of an individual area by Communist forces at any time from 1945 up until 1950 (when the administrative authority of the Communist government had finally extended throughout the mainland and Hǎinán Island). For example, if someone says

Wǒmen zhèige dìfang jiěfàngde
wǎn. Our area was liberated late (in the
revolution).

this means that Communist forces reached their area at a late date (perhaps in late 1949 or early 1950). jiěfàng may also be used to refer to the end of "China's War of Liberation," marked by the official proclamation of the People's Republic of China on October 1, 1949. For example,

jiěfàng yǐhòude jǐnián, wǒ zhù
zai Shànghǎi. For the first few years after liber-
ation I lived in Shànghǎi.

Gòngchǎndǎng: "the Communist party," literally "share-property party" In a mainland China context, the Communist party is often referred to simply as Dǎng, "the Party." The official name is Zhōngguó Gòngchǎndǎng, "Chinese Communist Party (CCP)."

zhèngcè: "policy" (especially of a government)

Zuìjīnde zhèngcè gǎibiàn le. The (government's) policy has changed
recently.

3. A: Lǎo Wángde érzi rùguo
Tuán ma? Did Lǎo Wáng's son ever join the
Communist Youth League?
- B: Méiyǒu, tīngshuō cānjiāguo
Hóngwèibīng. No, but I've heard that he was in
the Red Guards.

Notes on No. 3

rù: "to enter" Rù is most often used in literary Chinese. In the spoken language, it is mainly used in a handful of set phrases like rù xué, "to enter school, to start school," or rù yuàn, "to be hospitalized." Otherwise, "to enter" is expressed by the verbs jìn, jìnlai, or jìngu.

In the set phrases rù Tuán, "to join the Communist Youth League," and rù Dǎng, "to join the Communist Party," rù is actually short for the verb jiārù (No. 14 on the Reference List), which means "to join" an organization.

Tuán: "the League," short for Zhōngguó Gòngchǎnzhǔyì Qīngniántuán, "China Communist Youth League," also abbreviated as Gòngqīngtuán. This is a nationwide organization for working youth and students between the ages of fourteen and twenty-five. Its aim is to cultivate members' political awareness and their cultural and scientific knowledge. The League's history goes back to 1922, but its name, goals, and influence have changed over the years. During the Cultural Revolution, the functions of the League were largely taken over by the Red Guards (see note on next page), but in 1973 the League began to recover its former influence. Today, the League organizes political study sessions as well as educational and recreational activities at schools, universities, factories, and other places of work. The League also provides leadership for the Young Pioneers (Shàoxiānduì), an organization for children from seven to fourteen.

The connection between the Communist Party and the League is a close one, although the League is independently organized and has its own central committee with a national congress that meets periodically. Policy leadership for the League comes from the Youth Department of the Communist Party Central Committee. By no means do all League members go on to become Party members, but leadership experience in League activities makes many likely candidates for later Party membership.

cānjiā: "to join; to participate in, to take part in; to attend"
Cānjiā refers to the action of joining a group or joining in an activity. It also means "to participate" or "to take part in." Cānjiā is also the word to use for "to attend" a meeting, convention, or other gathering (but not a play, film, or other non-participatory event).

Zhōngguó cānjiā Shìjiè Yínháng China has joined the World Bank.
 le.

Wǒmen jìhuà xià xīngqī kāi ge We're planning to have an evening
 wǎnhuì,* nǐ xiǎng bu xiǎng party next week. Would you like
 cānjiā? to join in?

Dàjiā dōu yīnggāi cānjiā Everyone should participate in
 láodòng. (physical) labor.

Tā cānjiāle yíge xùnliànbān.** He is attending a training class OR
 He attended a training class.
 (depends on context)

Wǒ yào qù cānjiā míngtiān xiàwude I'm going to attend the meeting
 huì. tomorrow afternoon.

rùguo Tuán, cānjiāguo Hóngwèibǐng: You were introduced to the marker -guo in the Biographic Information module, with sentences like Nǐ cóngqián lái guo ma?, "Have you ever been here before?" You also saw that -guo can provide by itself the meaning of "ever": Tā qùguo Zhōngguó ma?, "Has he ever been to China?" In exchange 3, the speakers use -guo with the meaning of "ever" having done something.

*wǎnhuì, "evening party"

**xùnliànbān, "training class"

Why use -guo and not -le in these sentences? A helpful rule of thumb is to use -guo in Chinese when you would say "ever" in English. But -guo and "ever" do not always correspond; as you can see in sentence 3B, the English does not contain the word "ever." The reason speaker B decided to use -guo there rather than le is that he knows Lǎo Wǎng's son is no longer in the Red Guards. Using -guo rather than le implies that the joining (cānjiā) was later undone--that the son is not a Red Guard now.

The verb cānjiā tells an action that results in a new state: the action of joining results in the state of being part of something. Similar verbs include zuò, "to sit," (the action of sitting results in the state of being seated) and chuān (the action of putting on clothes results in the state of the clothes being on). Process verbs as well show the change from one state to a new state, like bìng (to go from wellness to sickness), dào (to go from not being here to being here). When -guo is used with these kinds of verbs it often implies that the resulting state is no longer in effect.*

Hóngwèibīng: "the Red Guards," lit., "Red Guard-Soldiers" It was in Běijīng in 1966 that middle school and college students first began to form groups calling themselves Hóngwèibīng. At that time CCP Chairman Máo Zédōng had been trying with little success to stir up a mass movement against "revisionist" elements in the Chinese Communist Party, and to infuse the country with a new revolutionary spirit. The newly formed Red Guard groups first directed their efforts at reactionary leaders in the schools. After Máo publicly expressed his support for the Red Guards, their movement quickly grew into a major force in the first stage of the Cultural Revolution. Their opposition to Liú Shàoqí, then Chairman (head of state) of the PRC, was instrumental in his downfall. Before long, groups of Red Guards were criss-crossing China by train, bus, any means of transportation--many on foot--to spread the concepts of the Cultural Revolution. The scale of these excursions is difficult to imagine; Red Guards, other student groups, and tagalongs--altogether millions of young people--were to be seen everywhere, bringing Běijīng's political movements to the rest of the country.

After their inception, the thousands of Red Guard groups nationwide had difficulty forming a cohesive organization, and after the first three years of the Cultural Revolution (1966 to 1968) their power began to wane. They remained a prestige group, however, until their official abolishment in 1978.

Outside observers, as well as many Chinese, had mixed opinions of the Red Guards. That they were a major force in stirring the country to join in the movements of the time is beyond question. But the zealous excesses and cruelties of many Red Guards toward people of "undesirable" political or family backgrounds are equally well known.

* -Guo may also be used when the speaker does not know for sure whether the state is still in effect. But do not use -guo when you know for sure that the state is still in effect. For example, if you know that a person has come here and is still here, you can only say Tā lái le.

4. A: Nǐ tīngshuō le ma, Lǎo Zhāngde nǚér àishang Xiǎo Wáng le. Have you heard? Lǎo Zhāng's daughter has fallen in love with Xiǎo Wáng.
- B: Zhè zhēn shì máfan shìr, Lǎo Zhāng zuì hèn Wáng jiāde rén. This is really trouble. Lǎo Zhāng really hates the Wáng family.

Notes on No. 4

ài: "to love" (state verb)

Wǒ xiǎng tā shì zhēnde ài nǐ. I think she really loves you.

Tā yòu ài xuéxí, yòu ài láodòng, shì ge hǎo tóngzhì. She loves study and loves physical labor. She is a good comrade.

Ài can also mean "to like, to be fond of" a food, hobby, sport, activity, etc. It is usually used before a verb, as in the following examples:

Wǒ zuì ài chī tángcù páigǔ le! I just love sweet and sour spareribs!

Tā zhēn ài jiǎng huà. He really loves to talk.

A: Nǐ ài kàn diànyǐng ma? Do you like to go to the movies?
B: Bú ài. No.

Wǒ fùqin ài xià qí. My father is fond of (playing) chess.

àishang: "to fall in love (with someone)"

Zài zhèige xuéxiào shàng kè yíge yuè yǐhòu, tā jiù àishang tāde Zhōngwén lǎoshī le. After attending classes at this school for one month, he fell in love with his Chinese teacher.

Cóng dìyíci kànjian ta, wǒ jiù àishang ta le. I fell in love with her right from the first time I saw her.

Wǒ zhīdao nǐ bú ài wo le, xǐhuānshang Wáng Chéng le. I know you don't love me anymore; you've taken a liking to Wáng Chéng.

Particularly in Běijīng speech, the ending -shang added to some verbs has the meaning of starting and then continuing, "to set about (doing something), to fall into the habit of (doing something), to take to (doing something)."

Tāmen yòu xiàshang qí le. They have started to play chess again OR They're back playing chess again.

Nǐ yòu chōushang yān le?! You're smoking again?!

*chōu yān, "to smoke"

Rénjia shuì jiào le, nǐ zěnmē
chàngshang gē le?!

There are people trying to sleep.
What are you doing singing?!

Kànshang means "to take a fancy to, to settle on":

Wǒ kànshang nèizhǒng chē le, děng
wǒ yǒule qián wǒ yídìng mǎi
yíliàng.

I've taken a fancy to that kind of
car. When I have money I'll cer-
tainly buy one.

àishang Xiǎo Wáng le: A new-situation le is extremely common when presenting an event as "hot news," as the speaker does in this sentence. Hot news should, after all, be presented to the listener as something he doesn't already know--as a new situation. (For the second example you need to know zǒngtǒng, "president," and fǎngwèn, "to visit.")

Wǒ zhǎodao yige xīnde gōngzuò
le!

I've found a new job!

Jīntiān bàozhǐshang shuō Měiguó
zǒngtǒng yào dào Zhōngguó lái
fǎngwèn le.

It says in today's paper that the
president of the U.S. is going to
come visit China!

Of course, this le is sometimes optional. It may be omitted in the above two examples, but not in sentence 4A.

hèn: "to hate," only in the literal meaning of "to loathe, to detest, to have intense ill feelings toward"

Wǒ hèn nàiyíjiā rén.

I hate that whole family.

Wǒ hèn ta gěi wǒ dài laile nàme
duō máfan.

I hate him for bringing me so much
trouble.

Wǒ zuì hèn zuò zhèizhǒng shì.

I detest doing this sort of thing
most of all.

"To hate" in the milder sense of "to dislike" or "to wish to avoid" is expressed in Chinese by other words. (For the last example below you need to know tǎoyàn, "to dislike, to be disgusted with.")

Zǎoshang wǒ zhēn bú yào qǐlai.

I hate to get up in the morning.

Zhèiyang máfan nǐ, wǒ zhēn bù hǎo
yìsi.

I hate to put you to all this
trouble.

Xiàng tā zhèiyangde rén méiyǒu
yíge hǎo gōngzuò, tài kěxī le.

I hate to see someone like him
without a good job.

Wǒ tǎoyàn mǎi dōngxī.

I hate shopping.

*chàng gē, "to sing (songs)" (a verb plus general object, like niàn shū)

5. A: Rúguo nǐ bú jièyì de huà,
wǒ xiǎng hé nǐ de mìshu
tán jīfēn zhōng. If you don't mind, I'd like to talk
with your secretary for a few
minutes.
- B: Tā zài dǎ zì, mǎshàng jiù
lái. He's typing, he'll be here in
a moment.

Notes on No. 5

jièyì: "to take offense, to mind" This is mostly used when preceded by
a negative word (bù or bié).

Wǒ shì shuōzhe wánrde, xīwàng nǐ I was kidding (when I said that). I
bú yào jièyì. hope you don't take offense.

A: Nǐ bú huì jièyì ba? You don't mind, do you?
B: Bú huì. No, that's all right.

Nǐ jièyì bu jièyì wǒ míngtiān Do you mind if I take a friend along
dài ge péngyou qù cānjiā nǐde to your party tomorrow night?
wǎnhuì*?

dǎ zì: "to type" on a typewriter, literally "to hit characters."

Tā dǎ zì dǎde hěn kuài. He types very fast.

Zì here is a general object like huà in shuō huà. Speakers of English are
often tempted to say dǎ zì zhèige for "type this," but that is incorrect. To
specify the thing which is typed, use dǎ without the word zì. Some verb
endings, especially -chulai, are often used with dǎ:

Gěi wǒ dǎ yíxià (zhèige). Type this for me.

Qǐng nǐ bǎ zhèifēng xìn dǎ yí- Please type this letter.
xià.

Wǒ děi qù dǎ yí fēng xìn. I have to go type a letter.

Nǐ dǎwán nèifēng xìn le ma? Have you finished typing that letter?

Nèifēng xìn dǎchulai le meiyóu? Has that letter been typed?

Wǒ bǎ zhèige dǎchulaile mǎshàng I'll bring this over to you as soon
gěi nǐ sòngguoqu. as I finish typing it.

Used as a noun, dǎ zì means "typing" (like the school subject):

Wǒ xuéguo dǎ zì. I've studied typing.

Tā zài yíge zhōngxué jiāo Yīngwén She teaches English typing at a
dǎ zì. middle school.

*wǎnhuì, "evening party"

Zì, by itself, may be used as follows:

Wǒ dǎcuòle yíge zì.

I typed a character (letter or word) wrong.

Zhèiběn shū, zì tài xiǎo.

The type is too small in this book.

zài dǎ zì: "He's (in the midst of) typing" You first learned zài, the marker of ongoing action, in Meeting, Unit 2: Tā zài kāi huì, "He is (in the midst of) attending a meeting." Use zài to specify that an action is in the midst of progressing or evolving.

Because zài denotes "continuing action," it is used with action verbs, which indicate the event has duration. On the other hand, process verbs, which indicate simply a change of state, are not compatible with zài: sǐ, "to die," dào, "to arrive," tíng, "to (come to a) stop," qù, "to go." The verb sǐ, for example, describes the instantaneous transition from a living state to a dead state. It makes no sense to speak of being "in the midst of dying"; a person is either alive or dead.* Likewise, you have either arrived (dàole) or not; are either stopped (tíngle) or still moving; are either gone (qùle) or still present.

You can make zài negative with either bù or méi. Questions are usually best formed with shì bu shì zài; some speakers use yǒu méiyǒu zài or zài bu zài.

Sentences with zài often end in ne, the emphatic marker of absence of change (see Unit 4, Notes on No. 2).

6. A: Zhèige hái zi bú xiàng huà,
bù guān zěnmē shuō dōu
bù tīng.

This child is too much. No matter what you say, he just doesn't listen.

B: Duì ma, zhè nǎr xiàng Xīn
Zhōngguóde értóng!

Yes, he's certainly no [not like any] child of "New China."

Notes on No. 6

bú xiàng huà: "to be outrageous, to be ridiculous, to be absurd" Literally this means "doesn't resemble speech." As used today, bú xiàng huà may be applied not only to things which are said, but also to situations and people.

Zhèiyang zhēn bú xiàng huà, jiù
yào qián bú zuò shì, zěnmē
xíng!

This is outrageous! To just want money but not work. How can that do!

Bú xiàng huà, bǎ wūzi nòngde
zhème luàn, yě bù shōushi
shoushi.

This is too much! He made the room such a mess and doesn't even straighten up.

*In English "He is dying" may look like an ongoing action, but it actually means "He is very near to passing from a living state to a dead state." The passing itself is instantaneous. So to translate "He is dying" into Chinese, you have to rephrase the thought, e.g., Tā kuài yào sǐ le, "He is going to die soon," or Tā huóbucháng le, "He won't live long."

Zhèige hái'zi yìtiān dào wǎn wǎnr, This child plays all day long and
bú niàn shū, zhēn bú xiàng huà. doesn't study. He's really too
much.

bù guǎn: "no matter..." The first half of a bù guǎn sentence contains either (1) an interrogative word, e.g.,

Bù guǎn	shénme
	shéi
	shénme shíhou
	nǎr
	wèishénme
	zěnmé
	duōshǎo
	duó lèi

No matter what
who
when
where
why
how
how much
how tired
etc.

or (2) a clause expressing alternatives, e.g.,

Bù guǎn	tā qù bu qù
	shì bu shì zhēnde
	tā shì Zhōngguó rén
	háishi Měiguó rén
	jīntiān (háishi)
	míngtiān

No matter whether he goes or not
whether it's true or not
whether he is Chinese
or American
whether it's today or
tomorrow
etc.

The last half of a bù guǎn sentence usually (not always) has dōu or sometimes yě.

Bù guǎn nǐ gěi duōshǎo qián, wǒ
dōu (yě) bú mài. No matter how much money you offer,
I'm not selling it.

Bù guǎn nǐ xūyào shénme, tā nèr
yíding (dōu) yǒu. No matter what you need, he is sure
to have it at his place. (Dōu is
optional and yě is not used here.)

Bù guǎn xià bu xià yǔ, wǒ dōu qù. Whether it rains or not, I'm going.

nǎr: Literally "where," used in rhetorical questions to make a denial.
Compare this with Náli!, which you learned in the Biographic Information
module to deny compliments.

A: Zhèixiē fángzi dōu shì nǐde
ma? Do these houses all belong to you?

B: Nǎr a! Heck no!

A: Tā dào nǎr qù le? Where did he go?

B: Wǒ nǎr zhīdao! How should I know! (MAY BE IMPOLITE)

A: Wǒ qù wèn ta. I'll go ask him.

B: Tā nǎr zhīdao! (stress
on "tā") He doesn't know! (MAY BE IMPOLITE)

Sāndiǎn zhōng nǎr néng dào!

How could we possibly arrive by
three o'clock!

értóng: "child" This is the word used in formal contexts. It usually refers to children under approximately ten years of age.

értóng wénxué
értóng yīyuàn

children's literature
children's hospital

7. A: Zhèipiān duǎnpiān xiǎoshuō
xiěde shì shénme? What is this short story about?

B: Xiěde shì yíge nóngcūn
gànbude gùshi. It's the story of a cadre in a
rural area.

Notes on No. 7

duǎnpiān: "short," of written compositions. Duǎnpiān xiǎoshuō, "short story." In China, the short story began to develop as a genre as early as the Táng and Sòng dynasties. In modern times, Chinese short story writers were greatly influenced by Western short stories.

nóngcūn: This has three main uses: (1) "country, rural area"; (2) "rural," when used to modify a noun; and (3) "rural community, farm village" (counter: ge). In mainland China, this third use is no longer common because of the reorganization of rural areas into communes, with village-sized units becoming production brigades (shēngchǎn dàduì).

In the Welfare module, you learned another word for "country, rural area": xiāngxià. Xiāngxià and nóngcūn are comparable in meaning. Xiāngxià is chiefly a conversational word, however, rarely used in formal contexts. Xiāngxià may even be used in a disparaging manner; nóngcūn, being more neutral in connotation, cannot.

Tāmen jiā zài nóngcūn.

Their home is in the country.

Nóngcūnde kōngqì bǐ chéngli
hǎoduō le.

The air in the country is much better
than in the city.

Tā māma cóng nóngcūn lái, dài lai
hǎo duō xīnxiān jīdàn.

His mother came from the country and
brought lots of fresh eggs with
her.

Tā zài yíge nóngcūn(de) yīyuàn
gōngzuò.

She works in a rural hospital.

Zhèige xuéxiàode xuésheng dōu
dào nóngcūn cānjiā láodòng
qu le.

The students of this school have all
gone to the country to participate
in labor.

*The expressions zhèige cūnr, "this village," wǒmen cūnr, "our village," nǐmen cūnr, "your village," etc., are nevertheless still used in the PRC.

Zhèige nóngcūn yǒu duōshǎo
rénkǒu?

What is the population of this farm
village? (not mainland usage)

gànbu: Usually translated into English by the French word "cadre," this word has two meanings in China.* First, it can refer to full-time functionaries of the (usually central) Party or government. Second--this is the sense of gànbu in sentence 7B--it can have the broader meaning of any person who has a leadership job. There are cadres in the army, factories, schools, communes, anywhere leadership positions exist. It is always clear who is a gànbu and who is not; positions and people are well defined as cadre or not. Gànbu is contrasted with qúnzhòng, "the masses." For example, certain meetings may be attended by "cadres" but not by "the masses," and certain documents are distributed to "cadres" of a certain level but not to "the masses."

Most cadres are "not engaged in production" [tuōchǎn le], but some are "half released from production" [bàn tuōchǎn]. Very few are "not released from production" [bù tuōchǎn]. In general, cadres' salaries are higher than ordinary workers, and they have more privileges.

Lǎo gànbu is translated as "veteran cadre," that is, a cadre from before liberation.

In the PRC, the English word "cadre" is usually pronounced "cah-der," with the first syllable stressed.

8. A: Nǐ jíjí mángmáng de zuò
shénme qu a?

What are you in such a hurry to
go do?

B: Shàng xué qu a!

I'm going to school!

Notes on No. 8

jíjí mángmáng: "in a great hurry" This comes from a repetition of each syllable of the adjectival verb jí máng, which means "hasty, hurried." Jí means "anxious" and máng, which you have learned as "busy," here means "in a rushed manner."

Many adjectival verbs may be reduplicated to make them more vivid. For example:

A: Něige shì Chén Bīn?

Which (of those people) is Chén Bīn?

B: Gāogāode nège.

The tall one.

A: Něige gāogāode? Nǐ shì shuō
hēihēi shòushòude nège?

Which tall one? You mean the dark,
thin one?

B: Bú shì. Báibái pàngpàngde
nège.

No. The pale (light-complexioned),
fat one.

Bǎobǎode means "very full":

Wǒ chīde bǎobǎode.

I'm very full.

*The word gànbu is also used in Taiwan, although not as frequently as on the mainland, to refer to people in positions of leadership in many kinds of organizations, especially government, the army, and large corporations.

Adjectival verbs of two syllables are reduplicated in an AABB pattern: repeat the first syllable twice and then the second syllable twice.

gāoxìng	becomes	gāogāoxìngxìng
píngcháng	becomes	píngpíngchángcháng
kèqì	becomes	kèkèqìqì

Adjectival verbs reduplicated this way can be used to modify nouns, as in

Tā jiù shì yíge píngpíngcháng-chángde rén. He is just an ordinary fellow.

or to modify verbs, as in

Wǒmen kèkèqìqìde tántan. Let's talk it over politely.

Tāmen gāogāoxìngxìngde zǒu le. They left happily.

These reduplicated adjectival verbs are not made negative or used in a comparative sentence.

zuò shénme qu: Literally, "you are going in order to do what?" Qù and lái may be used at the end of a sentence to show purpose: "go in order to..." or "come in order to..." Whether you choose lái or qu depends, in many cases, on the direction of the action; if the direction is towards "here," use lái, and if it is "away," use qu.

Wèn tā qu ba! Go ask him!

Nǐ kuài máng qu ba! Go about your business!

Wǒ kàn ni lái le. I've come to see you.

Putting qu or lái before or after the verb phrase gives about the same meaning. In fact, in Běijīng speech, they may be used both before and after the verb phrase. The following three patterns are equivalent:

Nǐ qù wèn tā.	}	You go ask him.
Nǐ wèn tā qu.		
Nǐ qù wèn tā qu.		

Tā lái ná piào le.	}	He came (has come) to get the tickets.
Tā ná piào lái le.		
Tā lái ná piào lái le.		

Here are more examples:

Tā zuò shénme qu le?	What did he go to do?
Shuì jiào qu le.	He went to go to bed.
Huí jiā qu le.	He went to go home.
Xǐ yīfu qu le.	He went to do some laundry.
Nòng fàn qu le.	He went to get dinner ready.
Mǎi dōngxī qu le.	He went to do some shopping.

Sometimes there can be ambiguity about whether qu and lai are being used to express "purpose" or "direction." For example, the phrase ná piào lai means "bring the tickets here" if lai is a directional ending, but "come here in order to get the tickets" if lai indicates purpose.

shàng xué: This phrase means either "to go to school" in the sense of "It's eight o'clock, the children have already gone to school," or "to attend school," as in "I attended high school in Chicago." Xué is a general object like shū in niàn shū, "to study." You can replace it by a more specific object such as xiǎoxué, "elementary school," or Jǐngshān Zhōngxué, "Jǐngshān Middle School."

Tā shàng xué qu le.

He has gone to school.

Suīrán tā niánji dà le, kěshi
tā hái xiǎng shàng xué.

Although he's old, he still wants to
go to school.

9. A: Zhèngfǔ shì bu shì bǎohù
rénmende cáichǎn?

Does the government protect people's
property?

B: Shì. Zhèngfǔ shíxíng
bǎohù rénmen cáichǎnde
zhèngcè.

Yes. The government is carrying
out a policy of protecting
people's property.

Notes on No. 9

zhèngfǔ: "government" Zhèng originally meant "political affairs," and fǔ was the word for "government offices."

Tā zài Měiguó zhèngfǔlǐ gōngzuò. He works in the U.S. government.

Distinguish zhèngfǔ from guójiā, "the state."* In PRC terminology, guójiā is the entire organization by means of which the ruling class exercises its rule, including administrative bodies, the military, police, courts, and prisons. Zhèngfǔ refers to the administrative bodies of the state--for example, the State Council.

bǎohù: "to protect" from harm or loss, or "to safeguard"

huánjìng bǎohù
fùnǚ értóng bǎohù

environmental protection
woman and child protection

Cóng xiǎo jiù děi bǎohù yǎnjīng.

One should protect one's eyes from
the time one is a child.

Nǐ kàn rénjiade chē bǎohùde duó
hǎo, nǐde ne?!

Look at how well maintained his car
is! But yours!

Wǒmen yīnggāi bǎohù guójiā
cáichǎn.

We should protect state property.

*Here we are not talking about guójiā's other meaning, "country, nation."

Even before liberation, the Chinese Communists attempted to allay widespread fears that a Communist government would signal an end to private property by proclaiming bǎohù rénmin cáichǎn as an official policy.

shíxíng: "to carry out, to put into practice/effect, to implement" an idea, plan, policy, system, or program.

Zhèige jìhuà néng bu néng shíxíng Whether or not this plan can be im-
hái shì ge wèntí. plemented is still a question.

Xiàge yuè wǒmen yào kāishǐ shí- Next month we are going to put a new
xíng yìzhǒng xīnde kǎoshì method for testing into practice.
bànfǎ.

10. Zài Gòngchǎndǎng lǐngdǎoxià, Under the leadership of the Com-
Zhōngguó zài shìjièshàngde munist Party, China's position
dìwei yǒule hěn dàde gǎibiàn. in the world has changed greatly.

Notes on No. 10

lǐngdǎo: "to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre"

Tāde lǐngdǎo nénglì hěn qiáng.* He has great leadership ability.

Tā nàme niánqīng jiù lǐngdǎo nàme He is in charge of so many people at
duō rén? such a young age?

A: Nǐmende gōngzuò zuòde bú cuò. You do your job well.

B: Nà dōu shì zhèngfǔ lǐngdǎode It's all thanks to the good leader-
hǎo. ship of the government. (Lit.,
"That is all because the govern-
ment leads well.")

Zhèijiàn shìqíng wǒmen děi wèn- We'll have to ask our leading
wen lǐngdǎo. cadres about this.

Tā lǐngdǎo zhèige gōngzuò, zhèi- If he directs this project, it
jiàn shì yíding zuòbuhǎo. surely won't be done well.

Gòngqīngtuán lǐngdǎo Shàoxiān- The Communist Youth League exercises
duì. leadership over (provides guidance
for) the Young Pioneers.

-xià: "under," used only after certain nouns. The ones you have learned so far in this course are lǐngdǎo, qíngkuàng, bāngzhù, zhàogu.

Zài zhèizhǒng qíngkuàngxià, zuì In this kind of situation, it is
hǎo shénme dōu bú zuò. best not to do anything.

*nénglì, "ability"; qiáng, "strong"

shìjiè: "world"

Zhèige dìfang duì tā lái shuō
hǎoxiàng shì yíge xīn shìjiè.

To him, this place seemed like a new world.

Tā duì dìsān shìjiè guójiāde
zhèngzhì qíngkuàng yǒu xìngqù.

He is interested in the political situation in third world countries.

To say "in the world," use shìjièshàng. This is often equivalent to English "in the whole world."

Shìjièshàng méiyǒu yíge rén
xiàng tā zhèiyàng.

There is no one like him in the whole world.

Ruìshì biǎo zài shìjièshàng hěn
yǒu míng.

Swiss watches are famous throughout the world.

Shìjiè can also be used to modify other nouns:

Zhōngguó shì Shìjiè Yínhángde
chéngyuánguó.

China is a member country of the World Bank.

11. A: Shínián lái, zhèi liǎngge
chéngshìde gōngshāngyè
yuè lái yuè fādá le.

In the past ten years, industry and commerce in these two cities have become more and more developed.

B: Zhè hé zhèngfǔde lǐngdǎo
shì fēnbūkǎide.

This can't be separated from the government's leadership.

Notes on No. 11

shínián lái: "for the past ten years" or "over the past ten years"

Shínián lái, wǒ xuéle hěn duō
Yīngwén.

Over the past ten years, I've learned a lot of English.

Jǐnián lái wǒ dōu méiyǒu shōudào
tāde xìn le.

I haven't gotten any letters from her for the past few years.

Lái is usually used with a relatively long period of time, especially months or years. There are no definite rules for how long is "long," but you would not, for example, use lái to say "for the last half hour" (which would be zhèi bàng zhōngtóu).

The expression of time may be preceded by zhèi, "these," for example, zhèi jǐnián lái, "for the past few years."

chéngshì: "city" or "(comparatively large) town" Originally chéng meant a city wall and shì a "market." (Shì is now also an administrative unit, as in Běijīng shì, "Beijing municipality.")

*chéngyuánguó, "member country"

You have already learned the word chéng for "city, town." Chéng, which originally meant "city walls," is now mostly used in set phrases such as jìn chéng, "to go into the city, to go into town, to go downtown" (to the part within the original city walls); or chénglǐ, "in the city," and chéngwài, "outside the city" (again using the walls to differentiate the two). Chéng is also used to translate "town" in foreign place names, e.g., Qiáozhìchéng, "Georgetown." The Chinese also use xiǎo chéng to translate "town" when referring to foreign situations, as in

Tā zhù zai lí Niǔ Yuē bù yuǎnde yíge xiǎo chénglǐ.	He lives in a little town near New York.
---	---

But xiǎo chéng is not used to speak of a town in China; instead people say "county" (xiàn) or "commune" (gōngshè) or just "place" (dìfang). To translate "city," chéngshì is the word you will use most often.

Lúndūn shì shìjiè yǒu míngde dà chéngshì.	London is a world-famous metropolis.
--	--------------------------------------

Shànghǎi shì shìjièshang zuì dàde chéngshì.	Shànghǎi is the largest city in the world.
--	---

fēnbūkāi: "cannot be separated" A more English-sounding translation for sentence 11B would be, "This is directly related to the government's leadership."

The verb fēn means "to separate, to divide," as in

Wǒmen fēn yíge píngguǒ, hǎo bu hǎo?	Let's split (share) an apple, okay?
--	-------------------------------------

Bǎ nèige píngguǒ fēn liǎngkuài.	Divide the apple in two.
---------------------------------	--------------------------

Píngguǒ fēn hǎo duō zhǒng.	There are lots of different kinds of apples. (Lit., "Apples are divided into many kinds.")
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The verb ending -kāi, which you have seen meaning "open" as in dǎkai, here is something like English "apart."

Bǎ hái zimen fēnkāi.	Keep the children apart.
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Bǎ hóngde gēn lán de fēnkāi.	Keep the red ones separate from the blue ones.
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Zhèi liǎngzhāng zhǐ shì fēnde- kāide.	These two sheets of paper can be taken apart.
--	--

Notes on Additional Required Vocabulary

yuányīn: "reason, cause"

Nà shì shénme yuányīn?

Why is that?

A: Shì shénme yuányīn tā jīn-tiān méi lái?

Why is it he didn't come today?

B: Shéi zhīdào, wèn tā zìjǐ qu ba!

Who knows? Go ask him!

Wǒ niàn Zhōngwénde yuányīn shì yīnwei wǒ yào dào Zhōngguó qu gōngzuò.

The reason I'm studying Chinese is that I am going to go work in China.

Wǒ dīng^{*} zhème duō Zhōngguó bàozhǐ shì yǒu yuányīnde.

There's a reason for my subscribing to so many Chinese newspapers.

Nǐ zuò zhèige jìhua yǒu méiyǒu shénme tèbiéde yuányīn?

Is there some special reason why you are making this plan?

Méiyǒu shénme tèbiéde yuányīn yào zhèiyangr zuò.

There's no particular reason for doing it this way.

jiārù: This is the formal word for "to join." (You will recognize jiā, "add," from cānjiā and rù, "enter," from rù Tuán.)

* Dīng is the same word you learned in the Meeting module for "to reserve."

Unit 6, Review Dialogue

On the balcony of Lǐ Píng's apartment, Tom (A) and Lǐ Píng's sister Lǐ Wén (E) have a conversation.

- | | | |
|----|---|---|
| A: | Lǐ Wén, nǐ yíge rén zài zhèr xià qí? [*] | Are you playing chess all by yourself out here, Lǐ Wén? [*] |
| E: | Suíbiàn wánwanr, jīntiān Bàba bú zài jiā, píngcháng zǒng shì wǒ hé Bàba xià qí. Zěnmē, nǐ yě xiǎng wánr ma? | Just fooling around. My father isn't home today. Usually he and I play against each other. What's up? Do you want to play too? |
| A: | Bù, wǒ bú tài huì xià; rúguǒ nǐ yǒu kòng, wǒ xiǎng hé nǐ liáoliao. | No, I'm not too good at chess. But if you've got the time I'd like to chat with you a bit. |
| E: | Wǒ yě zhèng xiǎng hé nǐ liáoliao ne, qǐng zuò! Rúguǒ nǐ bú jièyìde huà, wǒ xiǎng wèn nǐ liǎngge wèntí. | It just so happens I felt like talking with you myself. Have a seat. If you don't mind, I'd like to ask you a couple of questions. |
| A: | Bú yào kèqì, qǐng wèn ba! | Certainly, go right ahead. |
| E: | Měinián shǔjiàde shíhou, nǐ dōu líkāi jiā, yíge rén qù lǚxíng ma? | Do you leave home and go traveling by yourself every summer? |
| A: | Chàbuduō shì zhèiyangr. | Just about. |
| E: | Nàme, nǐde fùmǔ hěn yǒu qián ba? | Then your parents must be very rich, I guess? |
| A: | Tāmen dōu zài dàxué jiāo shū, bú shì hěn yǒu qiándē rén, érqǐě wǒ lǚxíngde qián dōu shì wǒ zìjǐ zhuānde. Píngcháng shàng xuéde shíhou, wǒ hái zuò diǎnr shìr, xiàng dǎ zì, fānyì diǎnr xiǎo wénzhāng shēnmēde. Zhuànle qián, shǔjiàde shíhou chūqu zǒuzou, kànkān shìjiè. | They both teach college, [so] they're not very rich; besides, I earn my own travel money. During the school year I usually do some outside work like typing, translating little articles, and so on. Then when I've earned the money I go away to see the world during summer vacation. |
| E: | Zhēn bú cuò. Nǐ néng fānyì, nàme nǐde Zhōngwén hěn hǎo le? Néng shuō yě néng kàn? | That's great. If you're able to translate, your Chinese must be very good. You can speak and also read? |
| A: | Néng kàn yìdiǎnr. Wǒ duì Zhōngguó wénhuà, Zhōngguó shèhuì hěn yǒu xìngqù, hěn xiǎng yánjiū yánjiū. Suǒyǐ, rúguǒ nǐ | I can read a little. I'm very interested in Chinese culture and society, and I'd like very much to study them. So, if you don't mind, |

^{*}Lǐ Wén may be working out chess strategies or playing Chinese chess (which can be done alone).

bú jièyìde huà, wǒ yě hěn xiǎng
wèn nǐ jǐge wèntí.

I'd like to ask you a few questions.

E: Qǐng!

Be my guest!

A: Tīng Lǐ Píng shuō, nǐ zhīdao
xiē dàlùde qíngkuàng.

I hear from Lǐ Píng that you know
a bit about the situation on the
mainland.

E: Wǒ yǒu hěn duō tóngxué hé
péngyou, tāmen dōu shì cóng
dàlù láide. Tāmen zài nàr
shēnghuóle èrsānshínián, dāng-
rán hěn qīngchǔ. Wǒ hé tāmen
chángcháng zài yìqǐ, yě jiù
zhīdaole yídiǎnr.

I have a lot of classmates and
friends who come from the mainland.
They lived there for twenty or thirty
years, so naturally they know quite
well what goes on there. I spend a
lot of time with them, so I've gotten
to know something about it too.

A: Tīngshuō, Zhōngguó zhèngfǔ
shíxíng nánǚ píngděngde zhèng-
cè, suǒyǐ Zhōngguó fùnǚde dìwèi
tígāole hěn duō, jiātíngde qíng-
kuàng yě hé jiěfàng yǐqián bù
yíyàng le.

I understand that the Chinese
government carries out a policy of
equality of men and women, so the po-
sition of women has improved a great
deal, and families are in quite a
different way than before liberation.

E: Nǐ shuōde duì. Zài Gòngchǎn-
dǎng lǐngdǎoxià, bù guǎn shì
nóngcūn háishi chéngshì, nǚ-
háizi hé nánháizi yíyàng, dōu
kéyǐ shàng xué, zhǎngdàle yě
yíyàng kéyǐ yǒu gōngzuò. Jiā-
tíng, fùnǚ hé értóng, dōu kéyǐ
dédao shèhuìde bǎohù.

That's right. Under the leadership
of the Communist Party, no matter
whether in the countryside or the
cities, girls can go to school just
as boys can, and when they grow up
they can also get jobs just the same.
Families, women and children all
receive society's protection.

A: Zhè bú shì hěn hǎo ma?

That's great, isn't it?

E: Mm, yīnggāi shì hěn hǎo, kěshì
cóng Liù Liù nián dào Qī Liù
nián, zài zhèi shíniánlǐ, shèhuì-
shàng yīnwèi zhèngzhìde yuányīn
yǒule hěn duō wèntí. Wǒ kéyǐ
gěi nǐ jiǎng yige gùshí.

Yeah, it ought to be great, but in
the ten years from '66 to '76, a lot
of social problems came about because
of political reasons. I can tell you
a story.

A: Nǐ kuài shuōshuo ba!

Oh, please do!

E: Nǐ tīngzhe, ā. Yǒu yíwèi lǎo
gànbu, zài Shànghǎi gōngzuò. Tā
zhǐ yǒu yige nǚér. Kěshì zài
Liù Qī niánde shíhour, lǐngdǎo
shuō tā yǒu zhèngzhì wèntí.

Listen to this. There was this old
cadre who worked in Shànghǎi. She only
had one daughter. But in '67 the
the leadership said she had political
problems.

- A: Zāogāo! Nà tā nǚér yě yǒu máfan le. Uh-oh! Then her daughter was in for some trouble too.
- E: Yìdiǎnr dōu bú cuò. Zhèige nǚháizi bù néng rù Tuán, bù néng cānjiā Hóngwèibīng. Péngyou, tóngxué dōu líkāile ta. Yǒude shíhour, zài dàjiēshang, hěn shóuxīde rén yě hǎoxiàng bú rènshi ta yíyàng. Absolutely right. This girl couldn't join the (Communist Youth), League or the Red Guards. Her friends and classmates all left her. Sometimes when she was walking down the street, people she knew well would act as if they didn't know her.
- A: Nà, tā zěnmē bàn ne? Well then, what did she do?
- E: Nèige shíhou, tā juéde shēnghuó zhēn shì yìdiǎnr xīwàng yě méiyǒu. Tā kāishǐ hèn tāde mǔqīn. Tā yào líkāi ta, tā yào líkāi tāde jiā. At that time she felt that her life was completely hopeless. She began to hate her mother. She wanted to leave her. She wanted to leave her home.
- A: Hòulái ne? And after that?
- E: Hòulái, tāmen zhēnde fēnkāi le. Nǚér dào le nóngcūn. Afterwards, they really did split up. The daughter went to the countryside.
- A: Zhèiyang, tāde qíngkuàng huì hǎo yìdiǎnr ba? That way her situation got a little better, I guess?
- E: Yìdiǎnr yě méiyǒu. Zài nóngcūn suīrán tā gōngzuòde hěn hǎo, tā háishi méiyǒu shénme zhèngzhì shēnghuó, lǐngdǎo hé rénmen yě méiyǒu yīnwei tā líkāile mǔqīn jiù gǎibiàn duì tāde kànfǎ. Not a bit. Although she worked very well in the countryside, she still didn't have any political life. The leadership and the people didn't change their opinion of her just because she left her mother, either.
- A: Nà, tā dàgài bú huì yǒu shénme péngyou, yě bù róngyi àishang shénme rén. Well then, she probably didn't have any friends, and it probably wasn't easy to fall in love with anyone.
- E: Shì. Tài nán le. Tā àishangle yíge nánháizi, nèige nánháizi yě ài tā, érqǐ yīnwei tā, bù néng yǒu ge bǐjiào hǎode gōngzuò. Yes. It was really hard. She fell in love with a boy, and he loved her. But because of her, he couldn't get a better job.
- A: Zhè shízài tài bú xiàng huà le. That's really absurd.
- E: Jiǔnián yǐhòu, lǐngdǎo nòngqīngchǔ le, tā mǔqīn méiyǒu wèntí. Zhèige nǚháizi jíjí máng-máng pǎohuí Shànghǎi, kěshì tā zài yě jiànbudào tāde mǔqīn le. Tā mǔqīn yǐjīng sǐ zài yīyuànli le. Nine years later, the leadership got it straightened out that her mother was (politically) okay. The girl rushed back to Shanghai in a flurry, but she was never to see her mother again. She had already died in a hospital.

- A: Yíge jiāting jiù zhèiyang wán le! Nǐ zěnmē huì zhīdao zhèige gùshi? Just like that, a family was destroyed! How do you happen to know this story?
- E: Yàoshi nǐ zhùyì yíxià Qǐ Qǐ nián, Qǐ Bā nián de Zhōngguó bào-zhǐ, jiù keyì kàndào hěn duō zhèiyang de gùshi. Wǒ zài gěi nǐ jièshào yìběn shū. If you watched the newspapers in '77 and '78 you could see lots of stories like that. Let me recommend a book to you, too.
- A: Shénme shū? What book?
- E: Zhōngguó Yī Jiǔ Qǐ Qǐ nián dào Yī Jiǔ Qǐ Bā nián Duǎnpīan Xiǎoshuō. Chinese Short Stories of 1977-1978.
- E: Nǐ zhīdao, rúguo yǒu rén xiǎng dǒngde Zhōngguó shèhuì, jiù yí-dìng yào yánjiū cóng Liù Liù nián dào Qǐ Liù nián de qíngkuàng. Yánjiūle yǐhòu cái néng míngbai jīntiān de Zhōngguó zhèngfǔ hé Zhōngguó rén wèishénme yào gǎi-biàn zhè shínián lái zhèngzhì-shàng, jīngjìshàng de qíngkuàng, ràng Zhōngguó rén zhēnde dédao jiěfàng. You know, if someone wants to understand Chinese society they have to study the situation from '66 to '76. Only after you've studied it can you understand why today the Chinese government and people are trying to change the political and economic conditions of the past ten years and let the Chinese people really be liberated.
- A: Nǐ néng bāng wǒ zhǎodào nèiběn shū ma? Can you help me find that book?
- E: Wǒ yǒu zhèiběn shū, keyì sòng* gěi nǐ. Kàn shū hái bú gòu, yǒu jīhuì qù dàlù kànkàn. I have it, and I can give it to you. But reading isn't enough. If you get the chance, go visit the mainland.
- A: Wǒ yǒu jīhuì yí-dìng qù. If I get the chance, I certainly will.

*Sòng here means "to give" something as a gift.

Unit 6, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This exercise is a conversation in which an evening university teacher visits the home of her student, Gāo Xiǎohuá, who also works in a Shànghǎi factory, to talk with her mother.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

yèdà	evening university
pǎolai pǎoqu	to run around
xuéhuì	to learn, to master
gōngchǎng	factory

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What kind of student is Xiǎohuá?
2. What was Teacher Liú's main concern in visiting Comrade Fāng Bǎolán?
3. What were schools like during the Cultural Revolution?
4. Did Teacher Liú come as a representative of the university, factory, or both? How do you know?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this exercise a husband and wife in the city of Harbin in northeast China talk at home.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

Xiǎo Èr	(the couple's son, "Little No. Two," so called because he is their second child)
zhǐ yào	as long as, provided that
gāogàn	senior cadres
běnrén	herself, himself, oneself, myself, etc.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where did Xiǎo Èr go after work?
2. What kind of trouble does Xiǎo Èr's father anticipate?
3. What does Xiǎo Èr's mother think of his girlfriend?
4. To whom does she refer when discussing political trouble?
Why?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this exercise a student talks with another student from mainland China in their dorm in Hong Kong.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new word:

wénxuéjiā

writer, literary man

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do the roommates decide to stay home? What do they decide to do instead?
2. Where did Chén Bīn learn to play chess? Why do you suppose he was living there?
3. What was the countryside like during the Cultural Revolution?
4. What did Chén Bīn do besides play chess?
5. After Chén Bīn's experience, what does he think of the situation in mainland China?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

A young woman named Gāo Xiǎohuá works at a factory in Shànghǎi and attends the factory's evening university. One afternoon her teacher (A) at the university pays a visit to Gāo Xiǎohuá's mother, Fāng Bǎolán (B).

A: Nǐ shì Fāng Bǎolán Tóngzhì ma? Are you Comrade Fāng Bǎolán?

B: Shì. Nín guìxìng? Yes. May I ask your name?

A: Wǒ xìng Liú, shì Gāo Xiǎohuá Tóngzhì zài yèdàde lǎoshī. My name is Liú. I'm Comrade Gāo Xiǎohuá's teacher at the evening university.

B: Ōu, shì Xiǎohuáde lǎoshī. Kuài qǐng jìnlái zuò. Oh, Xiǎohuá's teacher! Please come in and sit down.

(Gāo sits down and Fāng brings some tea.)

B: Liú Lǎoshī, Xiǎohuá zài yèdà zěnmeyàng a? How is Xiǎohuá doing in the evening university, Teacher Liú?

A: Xiǎohuá hěn yònggōng, xuéxide hěn hǎo. Kěshì wǒ zǒng juéde Xiǎohuá shēntǐ bú gòu hǎo. Měitiān dōu hǎoxiàng hěn lèi, shì bu shì shuǐde bú gòu? Xiǎohuá is very hardworking and does very well in her studies, but it does seem to me that her health is not good enough. She seems tired every day. Is it because she doesn't get enough sleep?

B: Yìdiǎnr dōu bú cuò, shì xiūxide bú gòu. Zhèi háizi měitiān huílai niàn shū dōu děi niàn dào liǎng-sāndiǎn zhōng. Absolutely right. She doesn't get enough rest. Every day the child comes home and studies until two or three o'clock.

A: Xiànzàide niánqīng rén zhèiyang niàn shū shì yǒu yuányīnde. There's a (good) reason for the way young people study now.

B: Shéi shuō bú shì ne? Shínián lái xuéxiàode qíngxíng tài bù xiàng huà le. Nèi shíhou háizimen niànbuliǎo shū, cānjiāle Hóngwèibīng, yìtiān dào wǎn zài wàibiānr pǎolai pǎoqù, shénme yě méi xuéhuì. Xiànzài cānjiāle gōngzuò, zài bú niàn shū, zěnméi néng bǎ gōngzuò zuòhǎo ne? That's for sure! For the past ten years conditions in the schools have been unspeakable. During that time, students couldn't study. They joined the Red Guards and were out running around from morning till night. They didn't learn a thing. Now that they are participating in work, if they go on without studying, how can they do their work well?

A: Kěshi, shíniánde shū bú shì shítīān bànyuè^{*} kéyì niànwánde. But you can't complete ten years of study in ten days or half a month.*

*This is an idiom for "a short time."

Wǒmen zuò lǎoshīde, zuò fùmǔde
hái dēi bǎohù tāmen de jiànkāng.
Bù néng ràng tāmen tài lèi le.
Nǐmen Xiǎohuá měitiān yídìng
yào zǎo diǎnr xiūxi.

Those of use who are teachers and
parents still must protect their
health. We can't let them get too
tired. Your Xiǎohuá must go to bed
earlier.

B: Zhēn xièxie nín. Nín huíqu
yǐhòu yě tì wǒmen xièxie
gōngchǎng hé yèdàde lǐngdǎo.

Thank you very much. When you get
back, thank the leadership at the
factory and the evening university.

A: Bú kèqi. Zhèixiē dōu shì wǒmen
yīnggāi zuòde.

Not at all. All this is what we
should be doing.

B: Wǒ yě huì zhàogu Xiǎohuá, ràng
tā hǎohāor gōngzuò, hǎohāor
xuéxi.

And I'll take care of Xiǎohuá, and
see that she works well and studies
well.

A: Hǎo, wǒ zǒu le. Zàijiàn!

All right. I'll be on my way.
Good-bye.

B: Zàijiàn! Yǒu kòngr lái zuò a!

Good-bye. When you have time,
come over and sit a while.

Dialogue and Translation for Exercise 3

In the city of Harbin in northeast China, a mother (B) and father (A) talk
at home.

A: Èi, Xiǎo Èr xiàle bān, jíjí-
mángmángde yòu dào nǎr qù le?

Say, where did Xiǎo Èr go off to
in such a rush after work?

B: Tā shuō, qù gēn tāde yíge tóng-
xué xué Yīngwén dǎ zì.

He said he was going to learn
English typing from a classmate.

A: Xué Yīngwén dǎ zì? Shì nán-
tóngxué háishi nǚtóngxué?

To learn English typing? Was it
a male classmate or a female class-
mate?

B: Jiù shì shàngcì láiguode nèige
nǚtóngxué.

It's the female classmate who was
over last time.

A: Xiǎo Èr yàoshi àishang nèige
nǚháizi jiù máfan le.

If Xiǎo Èr falls in love with that
girl it's going to be trouble.

B: Yǒu shénme máfan? Nà háizi
shì dàxuéshēng, yǒu yǒu lǐmào,
láiile hái bāng wǒ zuò fàn shenme-
de. Yǒu shénme bù hǎo?

What trouble? That girl is a
college student, and well mannered.
And when she came over she even
helped me cook and so on. What's
wrong with that?

A: Nǐ zhīdao shénme? Tā fùqīn
yǒu zhèngzhì wèntí.

What do you know? Her father
has political problems.

B: Bú duì ba?! Wǒ tīng Xiǎo Èr shuō, jīnnián xiàtiān tā rù Tuán le. Yàoshi tā fùqin yǒu zhèngzhì wèntíde huà, tā néng rù Tuán ma?

You must be wrong! I've heard from Xiǎo Èr that she joined the (Communist Youth) League this summer. If her father had political problems, could she join the League?

A: Néng, xiànzài yǒu zhèngcè, zhǐ yào hǎizi hǎo, jiù keyǐ rù Tuán, bù guǎn tā fùmǔde wèntí yǒu duō dà.

Yes. Now there's a policy that as long as the child is good, he or she can enter the League, no matter how great his or her parents' problems are.

B: Zhè jiù duì le ma, wǒ shuō nèi hǎizi shì hǎo hǎizi!

There you have it, then! I said she was a good child.

A: Bù xíng, háishi děi ràng tāmen fēnkāi, yǐhòu máfan tài duō!

No, it won't do. We should still make them break up. There will be too much trouble later on.

B: Shéi méiyǒu máfan? Gāogānde hǎizi jiù méiyǒu máfan le? Lín Biāo cóngqián yě shì dà gānbùr, nǐ néng ràng nǐ érzi gēn tā nǚér jiēhūn ma?

Who doesn't have trouble? Do you think the children of senior cadres don't have any trouble? Lín Biāo was a big cadre too, but would you let your son marry his daughter?

A: Hǎo hǎo hǎo, bié shuō le. Hǎizide shì zhēn bù hǎo bàn!

Okay, okay. Don't say any more! Children's matters are really hard to handle.

B: Yǒu shénme bù hǎo bànde?! Zhǐ yào nèi hǎizi běnrén hǎo, tāmen yǒu hùxiāng xǐhuan, jiù xíng le.

What's hard to handle? As long as the girl herself is good, and they like each other, it will be fine.

A: Hǎo hǎo hǎo! Tīng nǐde.

Okay. We'll do as you say.

Dialogue and Translation for Exercise 4

In Hong Kong, a student (A) talks with another student from mainland China (B) in their dorm.

A: Chén Bīn, jīntiān wǎnshang bù chūqu ma?

Chén Bīn, aren't you going out tonight?

B: Wàimian zài xià yǔ, bù xiǎng chūqu le, nǐ ne?

It's raining outside. I don't want to go out. How about you?

A: Wǒ yě bù chūqu, wǒmen xià qí hǎo bu hǎo?

I don't want to go out either. How about playing chess?

B: Hǎo a!

Okay!

- A: Duì le, nǐ xià qí xiàde zhème hǎo, shì zài nǎr xuéde? Say, you play chess so well. Where did you learn it?
- B: Nnnn . . . Mnnn . . .
- A: Duìbuqǐ, rúguo nǐ bú jièyìde huà, jiù jiāng gěi wǒ tīngting. Excuse me, if you don't mind, tell me about it.
- B: Méiyǒu shénme. Nǐ zhīdao, wǒ zài nóngcūn zhùguo shínián. That's all right. You know I lived in the country for ten years.
- A: Wǒ zhīdao. I know.
- B: Wǒ zhùde nèige dìfang zài shān-lǐ, méiyǒu gōnggòng qìchē, gèng méiyǒu huǒchē. Ērqiě, nèige shíhòu wǒ jiālide rén yě dōu cóng chéngshì bān dào xiāngxià qù le. The place I lived was in the mountains. There were no buses, much less trains. Also, at that time my whole family had moved from the city to the country.
- A: Nà, nǐ yìnián sānbǎi liùshíwǔ-tiān bù líkāi nèige dìfang le? Then you didn't leave the place 365 days a year?
- B: Jiù shì. That's right.
- A: Nǐ měitiān zuò shénme ne? So what did you do every day?
- B: Nèige dìfang yǒu ge xiǎo tú-shūguǎn. There was a small library there.
- A: Lǐbianr yǒu shénme shū? What kind of books did it have?
- B: Òu, chúle zhèngzhì shū yǐwài, jiù shì értóng gùshi, méi shénme yìsì. Oh, apart from political books, there were only children's stories, which weren't very interesting.
- A: Nà nǐ zěnmē bàn? Well then, what did you do?
- B: Túshūguǎnli yě yǒu rén xià qí, wǒ gēn tāmen xué, mànmande, wǒ xià qí xiàde bú cuò le. There were people who played chess in the library. I learned from them. By and by I began to play chess pretty well.
- A: Chúle xià qí nǐ hái zuò shénme? What did you do besides playing chess?
- B: Òu, xiěguo yìdiǎn duǎnpiān xiǎoshuō. Oh, I wrote a few short stories.
- A: Òu! Nǐ shì ge wénxuéjiā! Yǒu jīhuì gěi wǒ kànkàn, xíng bu xíng? Oh, you're a writer! When you have a chance, let me read some, okay?

- B: Xiěde bù hǎo. They're not very good.
- A: Hài, bú yào kèqì ma! Duì le, yǒu yíge wèntí, wǒ hěn zǎo jiù xiǎng wèn nǐ. Oh, don't be polite! Oh yes, there's a question I've been wanting to ask you for a long time.
- B: Shénme wèntí? What?
- A: Xiànzài nǐ dào le Xiānggǎng, kàndào le bù tóng de shìjiè, nǐ xiǎng shénme? Nǐ bú hèn nèi shíniǎn de shēnghuó ma? Now that you've come to Hong Kong and seen a different world, what do you think? Aren't you bitter about life during those ten years?
- B: Měi yí cì xiǎng dào nèi shíniǎn de shēnghuó, wǒ dōu hěn nánshòu, kěshì nèi bú shì wǒ yíge rén de shì, shì shèhuì de wèntí. Wǒ xiǎng xiànzài zhèngfǔ de zhèngcè yǒu le gǎibiàn. Wǒ xīwàng zài zhèige zhèngfǔ lǐngdǎo xià de Zhōngguó rén bú yào zài yǒu nèi shíniǎn de qíngkuàng. I'm always sad whenever I think of those ten years of life. But I am not alone in this, it's a problem of society. I think that the government's policy has changed. I hope that under the leadership of this government, what went on during those ten years will never happen to the Chinese people again.
- A: Wǒ yě xīwàng. Hǎo, wǒmen xià qí ba. Me too. Okay, let's play chess.

UNIT 7

Social Problems

INTRODUCTION

Grammar Topics Covered in This Unit

1. (Adjectival Verb)-duō le, "much more...."
2. (Verb) (Verb) kàn, "try and (Verb)."
3. How to express "not anymore," "never again."
4. The pattern cóng X (Verb)-qǐ, "to start (Verb)-ing from X."
5. How to express billions.
6. The pattern lián...dōu..., "even."
7. The pattern zhǐ yào...jiù..., "provided that...."
8. Lái indicating that someone will perform a specified action.
9. The pattern bú shì...jiù shì..., "either...or...."
10. Shǐ, "to cause/make/enable."

Functional Language Contained in This Unit

1. Stating hypotheses about the causes of phenomena.
2. Stating hypotheses about the interrelationships of phenomena.
3. Expressing value judgments about abstract phenomena.
4. Expressing different degrees of agreement and disagreement.

Unit 7, Reference List

1. A: Nǐ juéde zuìjìn shèhuìshang
āndìng yìdiǎnr ma? Do you think society has been
calmer lately?
B: Dāngrán, yǒule xīn fǎlǚ,
fàn zuìde rén shǎoduō le. Of course. Since there have been
new laws, there are far fewer
people committing crimes.
2. A: Wǒ xiǎng kànkàn jīntiān
yǒu shénme guānggào. I'd like see what ads there are
today.
B: Zhèr yǒu yí fèn Huáshèngdùn
Yóubào, náqu zhǎozhǎo kàn Here's a copy of the Washington
Post. Take it and try to find
some.
3. A: Zuìjìn jǐnián jiàoyù gōngzuò
yǒu hěn dàde jìnbù. There's been a lot of progress in
work in education these past
few years.
B: Shì a, xuéxiàoli zài yě
méiyǒu shénme luànqībāzāo- Yes, schools aren't so messed up
de qīngkuàng le. anymore.
4. A: Nǐ shuō, zōngjiàode zéren
shì shénme? What do you think the responsibility
of religion is?
B: Zhèi bú shì yíge jiǎndānde
wèntí, wǒmen děi cóng That's not a simple question. We
lìshǐ tángqǐ. have to begin by talking about
history.
5. A: Zài dàlùde shíyì rénkǒu-
zhōng yǒu duōshǎo shì How many of the one billion people
shòuguó jiàoyude? on the mainland have received
an education?
B: Wǒ xiǎng xiànzài lián lí
chéngshì hěn yuǎnde nóngcūn I think that now even villages
dōu yǒu xuéxiào, shòuguó far from the city have schools, so
jiàoyude rén dàgài bù shǎo. there are probably a lot of
people who are educated.
6. A: Míng Bào bú cuò, shìjièxìng-
de xīnwén tā dōu yǒu. The Ming Pao is not bad. It has
all the world news.
B: Duì le. Míng Bào bú cuò, Yes, the Ming Pao is quite good. You
bù néng bù kàn. have to read it.

7. A: Zhǐ yào nǐ lái bāng máng
wǒmen jiù yǒu bànfa. As long as you help out, we'll be
able to do it.
- B: Zhè yǒu shénme? Yīnggāide
ma. This is nothing. It's only right.
8. A: Nǐ kàn, zhèipiān wénzhāngli
bú shì xī dú, jiù shì
shā rén. Look, there's nothing in this
article but taking drugs and
killing.
- B: Kàn zhèizhǒng xīnwén, zhǐ
néng shǐ rén nánshòu.
Suàn le, bú yào kàn le. Reading this kind of news will only
make you feel bad. Forget it,
don't read it.
9. Běnlái tāde Zhōngwén bú cuò,
líkāi Zhōngguó jiǔle, wàngle
hěn duō. Originally, his Chinese was pretty
good, but he's been away from
China for a long time and he's
forgotten a lot.

ADDITIONAL REQUIRED VOCABULARY

10. luàn to be confused, to be chaotic
11. yǒu xiào to be effective; to be valid

VOCABULARY

āndìng	to be stable/settled/quiet
běnlái	originally, in the beginning, at first; to begin with, in the first place
bù néng bu	to have to, must
cóng...(Verb)- <u>qǐ</u>	to start (Verb)-ing from...
fǎlǚ	law
fàn	to violate, to offend
fàn zuì	to commit a crime
guǎnggào	advertisement
<u>Huáshèngdùn Yóubào</u>	the <u>Washington Post</u>
jiǎndān	to be simple
jiàoyu	to educate; education
jìnbù	to progress; progress
(V V) kàn	try and (V), (V) and see how it is
lái	(used before a verb to express that something will be done)
lián...dōu/yě...	even...
luàn	to be in disorder, to be chaotic, to be in a mess; indiscriminately, recklessly, arbitrarily, any old way
luànqībāzāo	in a mess, in confusion, in disorder; miscellaneous, jumbled, all thrown in together
<u>Míng Bào</u>	<u>Ming Pao</u> (a Hong Kong newspaper)
shā	to kill (in general); to kill (specifically with a knife or knifelike instrument); to try to kill
shǐ	to cause, to enable (followed by a verb)
shìjièxìng	worldwide
shòu jiàoyu	to receive an education
xī dú	to take drugs
-xìng	nature, -ness, -ibility
yǒu bànfa, (duì...)	to be able to deal with (something)
yǒu xiào	to be effective; to be valid

zài yě bù/méi
zéren
zhǐ yào
-zhōng
zōngjiào
zuì

never again
responsibility
if only
in; among
(organized) religion
crime; guilt

Unit 7, Reference Notes

1. A: Nǐ juéde zuìjìn shèhuìshang
āndìng yìdiǎnr ma? Do you think society has been a
little calmer lately?
- B: Dāngrán, yǒule xīn fǎlǚ,
fàn zuìde rén shǎoduō le. Of course. Since there have been
new laws, there are far fewer
people committing crimes.

Notes on No. 1

āndìng: "to be stable/settled/quiet," used to describe lives, countries, political and social situations. Ān is "peaceful" and dìng is "settled."

Xiànzài yéye nǎinai shēnghuó
āndìng, shénme dōu hǎo. Now grandpa and grandma have a
settled life; everything is fine.

Wǒ xiǎng zhè hé zhèngzhì bù
āndìng yǒu guānxi. I think this has to do with political
instability.

Zhèige guójiāde zhèngfǔ zhèi
jīnián hěn bù āndìng. These past few years this country's
government has been very unstable.

Āndìngxiàlai means "to settle down, to calm down," used in speaking of a situation, a place, or a person's feelings.

Xiànzài háizi dōu yǒu gōngzuò
le, shēnghuó cái āndìngxiàlai le. Now that the children all have jobs,
our life has finally settled down.

Shèhuìshang fàn zuìde wèntí tài
duō, dàjiāde shēnghuó jiù méi
bànfǎ āndìngxiàlai. When there's too much of a crime
problem in society, people's life
can't settle down.

fǎlǚ: "law"

Zhèi yǐjīng biànchēngle fǎlǚ. This has already become the law.

Zhèige wèntí yǒu fǎlǚ zài, fēi-
cháng qīngchǔ. Laws exist (lit., "there are laws
there") on this question. It's
very clear-cut.

Yǒu fǎlǚ guān zhèjiàn shì ma? Is there a law dealing with this?

Wǒmende fǎlǚ bǎohù értóng. Our law protects children.

Tā xiànzài niàn fǎlǚ. He is studying law now.

xīn fǎlǚ: In March, 1978, after the first session of the Fifth National People's Congress, the Chinese government began to adopt many new laws. Beginning July 1, 1979, the Fifth National People's Congress passed into effect twelve new legal codes, including a criminal code.

fàn: "to violate, to offend, to transgress, to commit (wrongs, crimes, errors)" Here are some other words commonly used with the verb fàn:

fàn zuì to commit crimes
fàn guī to violate regulations

fàn fǎ to break the law

Zhèige háizi méi xīwàng le,
fànle yòu fàn, zǒng shì bù
gǎi.

There is no more hope for this child.
He violates the rules time and again,
and never reforms.

zuì: "crime, guilt," used in phrases like fàn zuì, "to commit a crime," and yǒu zuì, "to be guilty (of a crime)."

Wǒ fànle shénme zuì, wèishénme
yào chī zhème duō kǔ?

What crime have I committed? Why
do I have to suffer so much?

Tā shì bu shì zhēnde yǒu zuì,
lìshǐ huì huídá wǒmende.

History will give us an answer as to
whether he is really guilty or not.

...shǎoduō le: "a lot less, far fewer" The adjectival verb duō, "to be many, to be much," can be used after other adjectival verbs which can be qualified by degree, such as hǎoduō le, "a lot better," duōduō le, "a lot more." In such phrases, the first adjectival verb is used as a process verb, showing a change of state, and therefore the phrase always ends in le.

Nǐ bǐ yǐqián shòuduō le.*

You're a lot thinner than before.

Qībānián yǐhòu, dào Zhōngguó
qùde jīhui duōduō le.

Since '78, there have been a lot more
opportunities to go to China.

2. A: Wǒ xiǎng kànkàn jīntiān
yǒu shénme guǎnggào.

I'd like see what ads there are
today.

B: Zhèr yǒu yífèn Huáshèngdùn
Yóubào, nāqu zhǎozhǎo kàn
ba!

Here's a copy of the Washington
Post, take it and try to find
some.

Notes on No. 2

Yóubào: "Post," in the name of a newspaper. The syllable yóu means "post" or "mail," as in yóujú, "post office." [Names of other newspapers are translated using the same pattern, X-bào: Shíbào is "Times," Rìbào is "Daily," Kuàibào is "Express."]

nāqu...: "take away" This is a compound verb of direction. Many of the compound verbs you have seen have three syllables. But like dàolai in Unit 1 of this module (dàolai yìběi chá), nāqu has only two: the main action verb and the relative motion (away). The direction of the action (up, down, in, out, etc.) is not specified. (See the display on the next page.)

*shòu, "to be thin"

Main Verb	Direction	Relative Motion Towards or Away
ná zǒu pǎo kāi bān	{ chū jìn xià shàng guò qǐ	{ lái qù

*-qǐ- is used only with -lái, never with -qù.

zhǎozhǎo kàn: "try to find" Zhǎo is the verb "to look for, to search." It is reduplicated here, meaning that the action lasts an indefinite amount of time: "look a little bit." Kàn following a reduplicated verb means "and see (if it works, if it's okay, if you can do it, etc.)."

Nǐ shìshi kàn ba.

Give it a try and see (if you can do it, if he will cooperate, etc.).

Nǐ zuòzuò kàn, zhèige shāfā zhēn shūfu.

Sit down and try it out. This sofa is really comfortable.

A: Nǐ xiǎng tā kěn* jiè wo tāde diànshì ma?

Do you think he'd be willing to lend me his television?

B: Bù zhīdào, nǐ qù wènwen kàn.

I don't know. Go ask him and see.

A: Wǒ duì nǐ zhèipiān wénzhāng yǒu bù tóngde kànfa.

I have a different point of view on (what you say in) your article.

B: Nǐ shuōshuo kàn.

Let's hear what it is.

3. A: Zuìjìn jǐnián jiàoyù gōngzuò yǒu hěn dàde jìnbù.

There's been a lot of progress in work in education these past few years.

B: Shì a, xuéxiàoli zài yě méiyǒu shénme luàngībāzāo de qíngkuàng le.

Yes, schools aren't so messed up anymore.

Notes on No. 3

jiàoyù: "to educate; education" Jiào is the same character as jiāo, "to teach," but in jiàoyù is pronounced with a Falling tone. Yù means "to cultivate, to raise." Jiàoyù has some different uses from English "to educate." It is used not only for institutional education but also for parents' education of their children, and in the PRC for "education" of the people by the Communist Party. (For the first example, you need to know nǚlì, "to make efforts.")

*kěn, "to be willing to"

Fùmǔ yīnggāi jiàoyu háizi nǚlì xuéxí.	Parents should teach their children to study hard.
Nèige háizi méiyǒu jiàoyuhǎo.	That child was poorly trained (in manners, morals, general knowledge).
Wǒmen yào gěi háizi àide jiàoyu.	We should give children a loving education. (Taiwan usage)
Jiāting jiàoyu hé xuéxiào jiàoyu yíyàng zhòngyào.	Education in the home is just as important as school education. (<u>Jiāting jiàoyu</u> consists of parents acting as examples in morals, character, family relations, hygiene, etc.)
Zhèiběn shū duì wǒ jiàoyu hěn dà.	This book has educated me a lot. (PRC usage)
Kànle zhèige diànyǐng gěile wǒmen hěn dàde jiàoyu.	Seeing this movie has taught us a great deal. (PRC usage)

Another sense of jiàoyu is to try through reason to convince a person to do things according to certain rules, instructions, or demands:

Nǐ děi jiàoyu jiàoyu nǐde háizi, tā yuè lái yuè huài.	You have to try to straighten out your child. He is becoming more and more of a scoundrel.
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Jiàoyu is commonly used in the phrase shòu jiàoyu, "to receive an education," which is discussed in No. 5 below.

jìnbù: "to make progress, to advance" or, as a noun, "progress." Literally "to put forward steps."

Yīxué jìnbùde nàme kuài.	Medicine is advancing so rapidly.
Tāde Yīngwén yǒu jìnbù le.	He has made some more progress with his English.
Tāde Zhōngwén jìnbù tài màn.	His Chinese is progressing too slowly.

Jìnbù is commonly used with the verb yǒu, especially yǒu hěn dàde jìnbù.

Zuìjìn jǐge yuè wǒmen de xuéshēng yǒule hěn dàde jìnbù.	Our students have made great progress these last few months.
---	--

Yǒu jìnbù is used as an adjectival verb, "to be improved."

Nèige xuéxiào hěn yǒu jìnbù.	That school is greatly improved.
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In the PRC, jìnbù is used as an adjectival verb meaning "to be (politically) progressive," that is, suited to the needs of the times and stimulating the development of society.

zài yě méiyǒu...le: "not anymore..." The adverb zài and a negative, such as méiyǒu, can be used to express the idea of not doing something anymore. There are two word orders:

méiyǒu	}	zài	OR	zài	{	(yě)	méiyǒu
bú						(yě)	bù

For examples of the first pattern, see Unit 3, Notes on No. 5, bú zài kū le, "doesn't cry anymore."

The second pattern is more emphatic. The word zài should be given special stress in these sentences:

Wǒ <u>ZÀI</u> bù huílái le!	I'm never coming back here again!
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If yě is added between zài and the negative, the meaning is about the same.

Wǒ <u>ZÀI</u> yě bù chī táng le.	I'm never going to eat candy again.
----------------------------------	-------------------------------------

Nèitiáo lù hěn wēixiǎn, nǐ <u>ZÀI</u> yě bié zǒu nèitiáo lù le.	That road is very dangerous, don't ever take it again.
---	--

luàn: "to be in disorder, to be in a mess, to be chaotic"

Zhèr tài luàn, dào wàimian qu tántan.	It's too chaotic (noisy) in here. Let's go outside to talk.
---------------------------------------	--

Zhèi jǐnián nèige guójiā yǒu diǎnr luàn.	That country has been a little bit chaotic the last few years.
--	--

Shìjiè hǎo duō dìfang hěn luàn.	So many places in the world are in disorder.
---------------------------------	--

Tāde zhuōzishang zǒng shì hěn luàn.	His table top is always a mess.
-------------------------------------	---------------------------------

Zhèr tài luàn, jiào xiǎoháir chūqu wánr.	It's too noisy in here. Tell the children to go out and play.
--	---

Duìbuqǐ, wǒ xiěde hěn luàn, nǐ kàndedǒng ma?	I'm sorry I wrote this so messily. Can you read it?
--	--

As an adverb, luàn means "arbitrarily, any old way, at random, indiscriminately."

Luàn jiǎng!	Baloney! (southern Chinese usage)
-------------	-----------------------------------

Bú yào luàn xiě.	Don't write it just any old way.
------------------	----------------------------------

Nǐde dōngxī bú yào dào chù [°] luàn fāng.	Don't leave your things all over the place.
--	---

[°]dào chù, "everywhere"

Tāmen zuótiān luàn chī luàn hē. They ate and drank like crazy yesterday.

Nèige rén luàn gāo nánǚ guānxi. He/she is (sexually) loose.

Bú yào luàn pǎo. Quit running all over the place.

luànqībāzāo: "to be in disorder, to be in a mess," literally "chaotic-seven-eight-rotten" Some people have translated this as "at sixes and sevens." It can refer to physical or moral messes.

Duìbuqǐ, fángjiān luànqībāzāode, I'm sorry, the room is a mess. I
wǒ jīntiān hái méiyǒu shíjiān haven't had the time to straighten
shōushi. up yet today.

Zhèijiàn shìqíng běnlái hěn hǎo, Everything was fine at first, but then
dànshì nèige rén bǎ ta gǎode he came along and messed it up.
luànqībāzāo.

Tā gēn yíge luànqībāzāode nánrén She went out with a disreputable
chūqu le. (unsavory) character.

Luànqībāzāo is not made negative and is not used in comparative sentences.

4. A: Nǐ shuō, zōngjiàode zéren What do you think the responsibility
shì shénme? of religion is?

B: Zhèi bú shì yíge jiǎndānde That's not a simple question. We
wèntí, wǒmen děi cóng have to begin by talking about
lìshǐ tánqǐ. history.

Notes on No. 4

Nǐ shuō: Followed by a question, nǐ shuō is used to ask the listener's opinion. The forms nǐ shuō ne or nǐ shuō shì bu shì may be used at the end of a statement to ask for confirmation.

Nǐ shuō wǒ yīnggāi zěnmē bàn? What do you think I should do?

Wǒ xiǎng jiā tíng jiàoyù hé shè- I think that education in the home
huì jiàoyù dōu bǐ xuéxiào and in society are more important
jiàoyù zhòngyào, nǐ shuō ne? than school education. Do you
agree?

Nèige guǎnggào hěn yǒu yìsi, nǐ That's a great advertisement, don't
shuō shì bu shì? you think?

zéren: "responsibility, duty" Also pronounced zérèn.

Rúguǒ zhèijiàn shìqíng zuòde If this thing isn't done well, it's
bù hǎo, wǒ yǒu zéren. my responsibility.

Lǎoshīde zéren jiù shì bāngzhu
xuésēng hǎohāor xuéxí.

The teacher's responsibility is to
help the students apply themselves
to their studies.

A: Jiàoyu háizi shì fùnǚde
zéren ma!

Rearing (educating) children is the
responsibility of women!

B: Xiànzài fùnrǚ jiěfàng le,
nǎnrén yě yǒu zéren zuò
zhèixiē shìqíng.

Women are liberated now. Men also
have the responsibility to do these
things.

Shìqíng nòng dao xiànzài zhèi-
yangr, zéren bú zài wǒmen.

It is not our responsibility that
the situation was made the way it
is now.

cóng lìshǐ tángǐ: "begin by talking about history" In Unit 3 of this module, you learned that the directional ending -qilai, besides indicating upward motion, could also be used to indicate beginning an action (Nǐ jiějie zěnmē duì zhèngzhi wèntí rènxīngqilai le?). The ending -qǐ in tángǐ also means "to start," but is used only in the fixed pattern cóng X (Verb)qǐ, "to start (Verb)-ing from X." While the English translation for sentence 4B says "begin by talking about history," the Chinese says literally, "start talking from history."

Zhèijiàn shì cóng nǎr shuōqǐ?

Where should I begin? (when about
to tell a story, etc.)

Wǒ bù zhīdào cóng nǎr xiěqǐ.

I don't know where to begin writing.

Wǒmen děi cóng tóur zuòqǐ.

We have to start from the beginning
again. (Cóng tóur means "from the
beginning.")

cóng líng zuòqǐ

to start from scratch (lit., "start
from zero")

5. A: Zài dàlùde shíyì rénkǒuzhōng
yǒu duōshǎo shì shòuguó
jiàoyude?

How many of the one billion people
on the mainland have received an
education?

B: Wǒ xiǎng xiànzài lián lí
chéngshì hěn yuǎnde nóngcūn
dōu yǒu xuéxiào, shòuguó
jiàoyude rén dàgài bù shǎo.

I think that now even villages far
from the city have schools, so
there are probably a lot of people
who are educated.

Notes on No. 5

shíyì: "one billion," literally "ten one-hundred-millions" Here are
some more examples of how to express billions in Chinese:

1 billion	1,000,000,000	shíyì
1.1 billion	1,100,000,000	shíyīyì
2 billion	2,000,000,000	èrshíyì
10 billion	10,000,000,000	yìbǎiyì
10.5 billion	10,500,000,000	yìbǎilíngwǔyì

zài...rénkǒuzhōng: "in the population, of the population" The syllable -zhōng can be added to nouns, like the locational ending -lǐmiàn, to give the meaning "in" or "among." It is often used with the verb zài.

Zài zhèige jìhuàzhōng wǒmen hái
yǒu liǎngge xiǎo wèntí xūyào
zài tán.

There are still a couple of little questions we have to discuss in this plan.

Xuéshēngzhōng yǒu bù shǎo shì
cóng nóngcūn lái de.

Many of the students are from the country.

Zài dìsān shìjiè guójiāzhōng,
bù shǎo shì Yǎzhōu hé
Fēizhōude guójiā.

Many of the countries of the third world are countries of Asia and Africa.

Shèhuì shēnghuózhōngde wèntí,
wǒmen yě bù néng bú zhùyì a!

We can't very well ignore the problems of life in society.

shòu: "to receive" The types of things which can be "received" using the verb shòu are limited. Shòu is usually followed by a verb being used as a noun.

(Receiver)	shòu	(Action)
Fùnǚ értóng	shòu	fǎlǜde bǎohù.
(Women and children	receive	the protection of the law.)

Zhèige zhōukān zài Měiguó hěn
shòu huānyíng.

This weekly is very well received
(popular) in the United States.

shòu jiàoyu: "to receive an education" Shòuguó jiàoyu means "educated" (because of -guo, which indicates having experienced something).

Tā shì (yíge) shòuguó jiàoyùde
rén, zěnmé huì zuò zhèizhǒng
shì?

She is an educated person. How could she do such a thing?

Tā shòuguó dàxué jiàoyu.

He has (received) a college education.

lián...dōu: "even..." Lián is a prepositional verb which literally means "including," but in the lián...dōu pattern, "even." A lián phrase always precedes the verb. Either the adverb dōu or yě is used in a sentence with lián. Notice how lián can be used with subjects, objects, and verbs:

With subject

Lián (Subject) dōu/yě

Lián	xiǎoháizi	dōu dǒng zhèijiàn shì.	"Even children understand this."
Lián	shòuguó jiàoyù rén	dōu tīngbúdǒng tāde huà.	"Even educated people can't understand what he says."

Jīntiān tiānqi bù hǎo, lián tā
zhème ài wánrde rén dōu bù chū-
qu le, nǐ wèishenme yào qù?

The weather is bad today. Even he,
who likes to play so much, isn't
going out. Why are you?

Nǐ hái shuō méiyǒu zhèijiàn shì,
bú zhǐ shì Xiānggǎng bàozhǐ,
lián Běijīngde bàozhǐ dōu xiěle
zhèitiáo xīnwén.

How can you say it's not true. Not
only the Hong Kong papers reported
this piece of news, it was even in
the Běijīng papers.

With object

lián (Object) dōu/yě

Tā	lián	zìjǐde míngzi	dōu bú huì xiě.
Tā	lián	guǎnggào	dōu kàn.

"He can't even write his own name."
"He even reads the ads."

Tā jīntiān bù shūfu, lián fàn
yě bù xiǎng chī le.
Wǒ lián yíge zì dōu bú jìde le.
Jīntiān lián yìdiǎn fēng yě
méiyǒu.

He isn't feeling well today. He
won't even eat.
I don't even remember one word.
There isn't the least bit of wind
today.

With verb

lián* (Verb) dōu/yě méi/bù (Verb)

Tā	lián	kàn	dōu	méi kàn wǒ.
Tā	lián	tīng	dōu	bù tīng.
Tā	(lián)	wèn	dōu	bú wèn.

"She didn't even look at me."
"He wouldn't even listen."
"He didn't even ask."

*lián is often optional in this pattern.

A: Zhāng Sān shì nǐde lǎo
péngyou ba?

Zhāng Sān is an old friend of yours,
isn't he?

B: Wǒ lián jiàn dōu méi jiànguā
ta, zěnmē huì shì lǎo
péngyou ne?

I've never even met him. How could
he be an old friend of mine?

Nǐ lián cháng dōu méi cháng,
zěnmē zhīdao zhèige cài bù hǎo
chī ne?

You didn't even taste the dish. How
could you know it doesn't taste
good?

6. A: Míng Bào bú cuò, shìjièxìng-
de xīnwén tā dōu yǒu.

The Ming Pao is not bad. It has
all the world news.

B: Duì le. Míng Bào bú cuò,
bù néng bú kàn.

Yes, the Ming Pao is quite good, you
have to read it.

Notes on No. 6

Míng Bào: A Hong Kong newspaper known for reporting without an overly
dominant political point of view.

shìjièxìng: The syllable -xìng, "character, nature, quality," can be used after a noun like the English endings -ness, -ity, or -ce, as in "one-sidedness," "creativity," "importance." The resulting abstract noun can be used alone or is frequently used, followed by -de, to modify another noun.

kěnéngxìng	possibility, likelihood
zhòngyàoxìng	importance
dúlìxìng	independent character
xíguànxìng	habitual
liúxíngxìng	epidemic
lìshǐxìng	historical
yàoxìng	property of a medicine
yóuxìng	oiliness

tā: You have learned tā as "he" or "she," but sentence 6A is the first time in this course that tā has been used as "it." (The word tā may also be omitted from the sentence without changing the meaning.) You know that Chinese most often does not use any word for "it," as in

Wǒ qù ná. I'll go get it.

Zài zhuōzishang. It's on the table.

Furthermore, "it" is sometimes expressed in Chinese by repeating the entire noun phrase, for example

A: Nǐ néng bāng wo zhǎodào zhèiběn shū ma?	Can you help me find that book?
B: Wǒ yǒu zhèiběn shū, kéyì sòng gei nǐ.	I have <u>it</u> , and I can give it to you.

Least often, "it" is expressed by the pronoun tā.^{*} There is no single rule which will tell you when you can use tā. It is often used as the object of bǎ:

Nǐ bǎ ta ná dao nǎr qu le? Wǒ zěnmē zhǎobudào?	Where did you take it to? How come I can't find it?
Hái yǒu yíge jiǎozi, nǐ bǎ ta chīle.	There's one more dumpling left; you eat it.

bù néng bu: "cannot not"--in other words, "cannot but; have no choice but to; must" The second bu is unstressed and usually neutral tone.

Wèile jiātingde guānxi, wǒ bù néng bu zhèiyang zuò.	For the sake of my family, I have no choice but to do this.
Gēn zhèizhǒng rén zài yìqǐde shíhou, bù néng bu xiǎoxīn yidiǎnr.	When together with this sort of person, one must be rather careful.

^{*}One stylistic feature of modern written Chinese is that tā is used for "it" much more than in true spoken Chinese. This was originally an imitation of the structure of Western languages.

7. A: Zhǐ yào nǐ lái bāng máng
wǒmen jiù yǒu bànfa. As long as you help out, we'll be able to do it.
- B: Zhè yǒu shénme? Yīnggāide ma! This is nothing. It's only right!

Notes on No. 7

zhǐ yào: "as long as, provided that" This is used in the pattern zhǐ yào...jiù.

Bú yào kǎolǚ tài duō, zhǐ yào nǐ xǐhuan jiù hǎo le. Don't think it over so much. If you like it, that's all that matters.

Zhǐ yào wǒ jīntiān wǎnshàng yǒu kòng, jiù kěyǐ bǎ zhèiběn shū kànwán. As long as I have time tonight, I can finish reading this book.

Nǐ zhǐ yào bǎ shū niànhǎole, zhǎo gōngzuò jiù méiyǒu wèntí le. As long as you do well in your studies, you won't have any trouble finding a job.

lái: In commands and suggestions, this verb merely indicates that a person will perform some action, and can usually go untranslated. When talking about one's own intention, lái can be translated as "let me" or "let's."

Wǒ lái wèn nǐ. Let me ask you.

Wǒ lái shuō liǎngjù. Let me say a few words.

Wǒmen lái tántan zhège wèntí. Let's discuss this question.

A: Zhège zì xiěde duì bu duì? Is this character written correctly?
B: Wǒ lái kànkàn. Let me take a look.

Xiànzài qǐng Wáng Ānmín Tóngzhì lái gěi wǒmen jiǎngjiāng huà. Now let's ask Comrade Wang Ānmín to speak to us.

Nǐ kuài qù máng ba! Wǒmen lái shōushi. You go take care of what you have to do. We'll straighten up.

Chīle fàn wǒmen zài lái zuò kāfēi. After dinner let's make some coffee. (zài means "then" here.)

Wǒmen yìqǐ lái bàn. Wǒ lái bàn zhèr, nǐ dào nàibiānr qù. Let's move this together. I'll take it from here, and you go over there.

Lǐ Zhènghàn, qǐng nǐ lái niàn. Lǐ Zhènghàn, would you read aloud please?

yīnggāide: This is short for Wǒ bāngzhu nǐ shì yīnggāide, "It is right that I help you." Use the phrase yīnggāide to respond when someone thanks you for doing a favor which you consider natural under the circumstances.

8. A: Nǐ kàn, zhèipiān wénzhānglǐ
bú shì xī dú, jiù shì
shā rén. Look, there's nothing in this
article but taking drugs and
killing people.
- B: Kàn zhèizhǒng xīnwén, zhǐ
néng shǐ rén nánshòu.
Suàn le, bú yào kàn le. Reading this kind of news will only
make you feel bad. Forget it,
don't read it.

Notes on No. 8

bú shì...jiù shì...: "if it's not...then it's..." or "either...or..."

Bú shì tā, jiù shì nǐ, chuí
nǐmen yīwài hái yǒu shéi huì
zhèiyang zuò? It was either he or you. Who would
do something like that besides one
of you?

Lǎo Wáng zuò cài, bú shì tài
xián jiù shì tài là. Lǎo Wáng's cooking is always either
too salty or too hot.

Tā bú shì zài jiā, jiù shì zài
bàngōngshì, biéde dìfang tā
bú huì qù. If he isn't at home, then he's at the
office. He wouldn't go anywhere
else.

Tā bú shì chī zhège, jiù shì
chī nège, zuǐ^{*} méiyǒu tíngde
shíhou. He's always eating something or other.
His mouth never stops going.

xī dú: "to take drugs" Literally "to inhale poison," but used for any
method of drug taking. (For the last example you need to know kěkǎyīn, "co-
caine," and hǎiluòyīn, "heroin.")

Tā yìtiān máng dào wǎn, zěnmē
huì qù xī dú? He's busy all day long. He wouldn't
go and take drugs!

Nèige háizi xī dú xīle hǎo jǐ-
nián le, shēntǐ yǐjīng huài le. That kid has been taking drugs for
years, and his health has gotten
bad.

Tā xī shénme dú? Kěkǎyīn hái shì
hǎiluòyīn? What drugs does he take? Cocaine or
heroin?

shā rén: "to kill, to murder" or "to try (unsuccessfully) to kill/
murder" The Chinese verbs for "kill" often consist of two parts: a verb
telling the action (stab, shoot, beat, etc.) and a verb telling the resulting
process of dying. Here is a list of some common ones (this is only here to
clarify a point of grammar--you don't have to memorize all these words):

hàisǐ (by scheming)
zhāsǐ (by stabbing)
diànsǐ (by electric shock)
dúsǐ (by poisoning)

* zuǐ, "mouth"

diàosǐ (by hanging)
 biēsǐ (by suffocation or drowning)
 lēisǐ (by strangling with a cord)
 qiāsǐ (by strangling with the hands)
 yàsǐ (by crushing or running over)
 zhuàngsǐ (by a collision)
 qìsǐ (by making someone angry!)
 dǎsǐ (by a blow, beating, or gunshot)

and the most general term of all

nòngsǐ (by any means)

In classical Chinese, shā originally meant "to kill with a knife" or "to slaughter (an animal)." Today, shā is still used for "to slaughter" or "kill" animals, as in

Nǐ huì bu huì shā jī?

Do you know how to kill
a chicken?

In modern Chinese, shā can have (1) a general meaning or (2) a specific meaning.

(1) The general meaning of shā is the same as nòngsǐ or the English "to kill, to murder." This is the way shā is used when the method of killing is not stated or not known.

Tā bǎ nèige rén shā sǐ le.

He killed that person. (method not
considered)

(2) The specific meaning of shā is to kill with a knife or knifelike instrument (e.g., a bayonet). In this meaning, shā contrasts with all the other ways of killing listed above. When in your sentence you want to express the method of killing, you must choose an appropriate verb. It would be wrong to say Tā yòng qiāng bǎ nèige rén shā sǐ le. Instead, you should say

Tā yòng qiāng bǎ nèige rén dǎ sǐ
le.

He killed that man with a gun.

Shā takes on its specific meaning as soon as you start talking about methods, so in such sentences, you must choose your verb according to the mode of killing.

A: Tā bǎ tā tàitai shā sǐ le.

He killed his wife.

B: Zěnmē nòngsǐde?

How did he kill her?

A: Dúsǐde.

He poisoned her.

One last point: Shā may express the action of only trying to kill, without implying that the person or animal actually died.

Tā shā jǐ shāle liǎngdāo kěshi
méi bǎ ta shā sǐ.

He cut the chicken twice, but didn't
kill it.

*qiāng, "gun"

shǐ: "to cause, to make"

shǐ (Object) (Verb) . . .

shǐ	rén	nánshòu
zhēn shǐ	wǒ	gāoxìng
shǐ	wǒ	juéde yǒu xīwàng
shǐ	tā	wàngle nèijiàn shì

"makes one sad"

"really makes me happy"

"makes me feel that there's hope"

"made him forget that matter"

Tā xiǎngle bù shǎo bànfǎ, yě méi
shǐ tā érzi duì shàng dàxué
yǒu xìngqù.

He tried lots of different things,
but couldn't interest his son in
(going to) college.

Kàndào tā shǐ wǒ juéde hěn gāo-
xìng.

It made me very happy to see him.

If there is an aspect marker, it goes with the verb following shǐ, never with shǐ itself:

Shì shénme yuányīn shǐ tāmen
fēnkāi le?

What was it that caused them to
split up?

Shǐ sometimes means "to enable," particularly if followed by néng or other words of that meaning:

Chīle zhèizhǒng xīnde yào, shǐ
bìngren hǎode hěn kuài.

By taking this new medicine, the pa-
tient was able (enabled) to recover
very quickly.

Although shǐ may sometimes be translated by "make," "make" may not always be translated by shǐ. When "make" means "to compel" someone to do something, it can be translated by jiào:

Lǐ Xiānsheng jiào tā zài xiě
yíci.

Mr. Lǐ made him write it over again.

9. Běnlái tāde Zhōngwén bú cuò,
líkāi Zhōngguó jiǔle, wàngle
hěn duō.

Originally, his Chinese was pretty
good, but he's been away from
China for a long time and has
forgotten a lot.

Notes on No. 9

běnlái: "originally, in the beginning, at first; to begin with, in the first place" This is a moveable adverb; that is, it may come before or after the subject, but always before the verb.

Běnlái has two main uses: (1) to indicate that the situation was originally one way but then it changed, and (2) to express that something has been the case since the beginning and is still the case. On the next page are examples of both meanings.

(1) SITUATION HAS CHANGED

Wǒ běnlái bú qù, xiànzài qù le.	Originally I wasn't going to go, but now I <u>will</u> .
Wǒ běnlái bù xǐhuan ta, kěshì xiànzài xǐhuan ta le.	Originally I didn't like her, but now I <u>do</u> .
Běnlái shuō shì yào dào Xīngqī-wǔ cái néng zuǒwǎn, dànshì wǒ tīngshuō tāmen yào zǎo yídiǎnr zuǒwǎn.	Originally it was said that they wouldn't be finished until Friday, but now I hear they're going to finish <u>sooner</u> .
Běnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diànyǐng, hòulái tīngshuō kāi huì. Suàn le, wǒ yǐhòu zài qù ba.	Originally I wanted to go see a movie this afternoon. Later I heard there <u>was</u> a meeting. Oh well. I'll go another time.
Běnlái wǒ jīntiān yào qù Guǎngzhōu, kěshì tiānqì bù hǎo, dàgài děi míngtiān cái néng zǒu le.	Originally I <u>was</u> going to Guǎngzhōu today, but the weather is bad, so now I probably won't be able to go until tomorrow.
Zhèijiàn shì běnlái shì kéyì bānde, kěshì shéi xiǎngdào huì yǒu zhèige qíngkuàng?	It could have been done, but who expected <u>this</u> to happen?

(2) SITUATION WAS LIKE THIS TO START WITH AND STILL IS

Translations for this meaning include "to begin with" and "in the first place." In this use, běnlái is often followed by jiù.

Wǒ běnlái jiù bù xǐhuan ta, xiànzài hái bù xǐhuan ta.	I never did like her, and I still don't like her.
A: Nǐ bié qù nèige dìfang! B: Wǒ běnlái jiù bú qù.	Don't go there! I wasn't going to go there in the first place.
A: Nǐ bié zài qù le. B: Wǒ běnlái jiù méi qù.	Don't ever go there again. I never did go there.
A: Wǒ háishi juéde nǐ yīnggāi qù yítàng. B: Wǒ běnlái jiù yào qù.	I still think you ought to go there. I <u>am</u> going. (I was intending to go even before you told me to.)
Běnlái jiù gāi zhèiyang bàn.	We should have done this in the first place.
A: Zhèige kāfēi zěnme zènme hēi? B: Kāfēi ma, běnlái jiù shì hēide.	Why is this coffee so black? Coffee is <u>supposed</u> to be black!

A clause with běnlái is often related to another with dāngrán:

Zhèige dōngxi běnlái jiù shì nǐ- de, wǒ dāngrán yào huán gei nǐ!	This thing belongs to you; of course I would return it to you.
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Běnlái tā zài dàxué niǎnde shí shèhuìxué, tā dāngrán duì shè- huì wèntí yǒu xìngqù.	She studied sociology in college, so of course she's interested in social problems.
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Note on Additional Required Vocabulary

yǒu xiào: "to be effective; to be valid"

Zhèige yào hěn yǒu xiào.	This medicine is very effective.
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Zhèizhāng piào hái yǒu xiào ma?	Is this ticket still valid?
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Unit 7, Review Dialogue

Lǐ Píng (B), Tom (A), and Lǐ Wén (E) are talking in the Lǐ's living room.

- A: Nǐ zài kàn shénme bàozhǐ? What newspaper are you reading?
- B: Míng Bào. Míng Bào bú cuò, Míng Pao. It's pretty good, hěn yǒu yìsi. very interesting.
- E: Zài Měiguó yě xiàng Xiānggǎng zhèiyang, shénme luànqībāzāode xīnwén dōu wǎng bàozhǐshang xiě ma? In America is it the same as in Hong Kong: they put all kinds of crazy news in the paper?
- A: Píngcháng wǒ kàn Huáshèngdùn Yóubào. Zhèige bàozhǐ bú cuò, guónèi, guówàide xīnwén dōu yǒu, dāngrán guǎnggào yě bù shǎo. Zhōngwén bàozhǐ, wǒ yě kàn, nèi shàngbianr yě yǒu nǐ shuōde nèizhǒng "luànqībāzāo" de xīnwén. I usually read the Washington Post. It's a pretty good paper. It has domestic as well as international news. Of course there are a lot of ads, too. I read Chinese newspapers too, and they have "all kinds of crazy news" in them, as you put it.
- B: Nǐmen zhèiyang shuō, wǒ bù zěnméi tóngyì. Shénme shì "luànqībāzāo"? Shèhuì shēnghuó běnlái jiù shì zhèiyang ma! I don't really agree with what you are saying. What is "all kinds of crazy news"? That's exactly the way life in society is!
- E: Suàn le ba! Jīntiān shì shā rén, míngtiān shì xī dú, wǒ bù yào kàn. Forget it! Today it's killing, tomorrow it's drugs. I don't want to read that.
- A: Kàn háishi xūyào kànde, yīnwei shèhuì shēnghuózhōngde wèntí, wǒmen yě bù néng bú zhùyì a! We still need to read it, because we can't very well ignore the problems of life in society.
- E: Xiānggǎngde shèhuì wèntí zhēn duō! Shénme dìfāngde rén dōu yǒu, shénmeyàngde wèntí yě dōu yǒu. Hong Kong sure has a lot of social problems. There are people from everywhere, and all kinds of problems.
- A: Shèhuì wèntí shì shìjièxíngde, bù zhǐ shì Xiānggǎng yǒu. Problems in society are worldwide. Hong Kong isn't the only place that has them.
- E: Ñg, nàme, rénmen duì zhèixiè wèntí jiù méiyǒu shénme bànfǎ ma? Mm, then is there nothing people can do about these problems?
- B: Bànfǎ hěn duō, dìfāng bù tóng, bànfǎ yě bù yíyàng. Kěshì zhèixiè bànfǎ shì bu shì yǒu xiǎo jiù bù zhīdào le. There are a lot of ways to deal with them. Different places have different ways of dealing with them. But whether these ways work or not is another question.

A: Yǒu rén shuō zōngjiào shì yìzhǒng bànfǎ, bù guān shénme jiào, dōu shì jiāo rén zuò hǎo shìrde. Kěshì wǒ xiǎng jiàoyu hěn zhòngyào, shòu jiào-yude rén yuè duō, shèhuide wèntí yuè shǎo.

B: Érqǐě jīngjī fādá yě hěn yào-jīn. Jīngjī bù fādáde dìfang, rénmen fàn zuìde jīhuì jiù gèng duō.

E: Jiù shì ma, rén yào chī fàn, lián fàn dōu chībubǎo, tāmen zěnméi néng bú fàn zuì ne?

A: Wǒ xiǎng méi nàme jiǎndān. Fàn zuì hé hěn duō shì yǒu guānxi, tèbié shì hé jiāting yǒu guānxi.

E: Nǐ jiǎngjiang kàn.

A: Zài jīngjī fādáde dìfang, xiǎo jiāting yuè lái yuè duō, érqǐě fùmǔmen dōu yǒu gōngzuò, dōu hěn máng, méiyǒu shíjiān duō guān hǎizi. Yǒu xiē niánqīngde fùmǔ yě hěn shǎo xiǎngdao zìjǐde zé-ren, méiyǒu shénme jiāting guānniàn.

E: Nǐde huà yǒu dào lǐ, kěshì dà-lùde qíngxíng ne? Nǐmen zěnméi xiǎng?

B: Shì a. Dàlù jīngjī bù fādá, érqǐě dàjiā yě dōu yǒu jiāting guānniàn. Kěshì, kànkàn bàozhǐ, dàlùshang fàn zuìde rén yě bù shǎo.

A: Wǒ xiǎng zhè hé zhèngzhi bù āndìng yǒu guānxi, tèbié shì cóng Liù Liù nián dào Qī Liù nián.

Some people say that religion is one way. No matter what the religion, it always teaches people to do good. But I think education is important. The more educated people there are, the fewer social problems there will be.

And also, a developed economy is important. In places where the economy isn't well-developed, there are more opportunities for people to commit crimes.

Exactly. People have to eat. If they can't even get enough to eat, how can you expect them not to commit crimes?

I don't think it's so simple. Crime is related to many different things, especially to the family.

Would you explain what you mean?

Where the economy is developed, there are more and more small families; also, both parents have jobs and are very busy, so they don't have time to take good care of the children. Some young parents seldom think of their own responsibilities and don't have much of a sense of family attachment.

That makes sense. But what about the situation on the mainland? What do you two think?

Yeah, the mainland's economy isn't developed, and furthermore everyone has a sense of attachment to the family. But read the papers: there are quite a few people committing crimes on the mainland too.

I think this has to do with the political instability, especially from '66 to '76.

B: Shì ma, nèige shíhou, shénme fǎlǚ dōu méiyǒu. Lián fàn zuì bú fàn zuì dōu nòngbūqīngchū, shèhuì wèntí zěnmé huì shǎo?

Yes. During that time there wasn't any law at all. If you can't even tell the difference between committing a crime and not committing one, how can social problems be reduced?

A: Nǐde kànfǎ, wǒ hěn tóngyì. Wǒ xiǎng, zhǐ yǒu shǐ zhèngzhì āndìng, jīngjì, wénhuà fādá, cái néng shǐ shèhuì jìnbù.

I agree very much with your view. I think that society can only be made to progress if the political situation is stabilized and the economy and culture are made to flourish.

(Grandma Lǐ walks in.)

G: Nǐmen zài tán shénme, tánde zhème gāoxìng?

What are you talking about so cheerfully?

A: Lǐ Nǎinai, wǒmen zài tán shèhuì wèntí.

We're talking about social problems, Grandma Lǐ.

G: Hǎo le, nǐmen tángòu le meiyǒu? Chīle fàn zài tán xíng bu xíng?

Well, have you talked enough? How about continuing the conversation after dinner?

A, B, E: Xíng, chīle fàn zài tán.

Okay! We'll talk more after dinner.

Unit 7, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

This conversation begins when two young friends run into each other at a trolley stop on the west side of Běijīng.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

bàng

to be great, to be fantastic

bú jiàn bú
sān!

don't leave until we've met up!

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where is Xiǎo Liú working and what is he doing there?
2. How does he keep up with his English?
3. What does the article say about education in the U.S.?
4. What does Xiǎo Liú's friend want him to do?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this exercise two sisters talk in the home of a Chinese family in Washington, D.C.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do they say that the Ming Pao is a good newspaper?
2. What is the procedure for mail-ordering a television for one's relatives in Guǎngzhōu?
3. Why would overseas Chinese want to take advantage of this procedure? (Can't their relatives in China buy a television themselves?)
4. To whom do the sisters want to send the television? Why?
5. In what form will they make the payment?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

In this conversation a father and son in Běijīng talk about religion.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

xiāngxìn	to believe in
jiàotáng	church
zuò lǐbài	to worship, to attend religious services
Nán Měi	South America
tóu	head, chief, boss
xué hǎo	to learn from good examples, to learn to be a good person

gōngkè

homework, schoolwork, classwork

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What does the son think is so strange? Why is this on his mind?
2. What did the son read in the newspaper? What was his reaction?
3. What does his father have to say about religion? (There are four points.)
4. Xué hǎo is considered very important for teenagers in China. How does this fit into the son's concept of religion?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

Two young friends run into each other at a trolley stop on the west side of Běijīng.

- | | |
|--|--|
| A: Hēi, Xiǎo Liú! Hǎo jiǔ bú jiàn.
Nǐ xiànzài zài nǎr gōngzuò ne? | Hey, Xiǎo Liú! Long time no see.
Where are you working now? |
| B: Jiù zài zhèr, Běijīng Túshūguǎn. | Right here, at the Běijīng Library. |
| A: Hèi, hǎo gōngzuò! Zài túshūguǎn zuò shénme? | Hey, what a great job! What do you do there? |
| B: Fānyì. | Translation. |
| A: Yīngwén fānyì? | English translation? |
| B: Yīngwén fānyì. | English translation. |
| A: Nǐ zhēn yǒu bànfa! Xuéle jǐ-niánde Yīngwén zhēn yǒu yòng le. Xiànzài zài fānyì shénme? | You're really something! Those few years you've spent studying English really turned out to be useful. What are you translating now? |
| B: Jīntiān fānyide shì <u>Huáshèngdùn</u> <u>Yóubàode yìpiān wénzhāng</u> , xiěde shì guānyú jiàoyùde wèntí. | Today I'm translating an article from the <u>Washington Post</u> on the topic of education. |
| A: Zhēn bù jiǎndān [*] ! Lián bàozhǐ dōu néng fānyì le. Nǐ yǒu shíjiān ma? Néng bu néng gěi wǒ jiǎng diǎnr? | That's amazing! You can even translate newspapers now. Do you have some time? Can you tell me a little about it? |
| B: Wǎnshàng wǒ hái děi xué Yīngwén, jiù néng gēn nǐ liáo jǐfēn zhōng. | Tonight I have to study English, so I can only chat with you for a few minutes. |
| A: Nǐ hái xué Yīngwén? | You're still studying English? |
| B: Yīngwén bú gòu, bù néng bù xué ya! | My English isn't good enough. I have to study! |
| A: Shéi jiāo nǐ? | Who teaches you? |
| B: Wǒ gēge jīnnián xiàtiān cóng Měiguó huílai le, tā jiāo wǒ. | My brother came back from the U.S. this summer. He's teaching me. |

*bù jiǎndān, "not simple/ordinary/commonplace," in other words, "amazing, phenomenal."

- A: Zhēn bàng! Duì le, kuài[°] shuō-
shuo nēipiān wénzhāng, wǒ tīngshuō
zài Měiguó shòuguo dàxué jiàoyude
rén hěn duō.
- B: Duì le, Měiguó shì dàxuéshēng
zuì duōde guójiā.
- A: Zhēnde?
- B: Zhēnde, dàjiā yìfāngmiàn gōngzuò,
yìfāngmiàn xuéxí, yǒu bù shǎo rén
dōu^{°°} wúshisuì le, hái zài dàxué
nián shū ne.
- A: Wǒ xiǎng zhèi shì Měiguó jìnbù-
de yíge yuányīn! Zhèipiān wén-
zhāng nǐ fānwánle^{°°°} ma?
- B: Kuài fānwán le, dàgài míngtiān
jiù fānwán le.
- A: Néng bu néng gěi wo kànkàn?
--Zhōngwénde.
- B: Wǒ wèn yíxià wǒmende lǐngdǎo,
dàgài méiyǒu shénme wèntí.
- A: Nà míngtiān wǎnshàng liùdiǎn
bàn, wǒ hái zài zhèr děng nǐ,
bú jiàn bú sàn a!
- B: Xíng, bú jiàn bú sàn!
- That's fantastic! Oh yeah, tell
me about that article. I hear that
there are a lot of people with a
college education in the U.S.
- Yes, the U.S. is the country with the
most college students (in the world).
- Really?
- Really. Everyone works and studies
at the same time. There are quite a
few people who even at the age of fif-
ty are still studying at a university.
- I think that's also a reason why
America is so progressive! Have you
finished translating the article?
- Almost. I'll probably finish
tomorrow.
- Could you give it to me to read?
--the Chinese.
- I'll ask our leader. There pro-
bably won't be any problem.
- Then tomorrow evening at six-thirty
I'll wait for you here. And don't
leave until we've met up!
- Okay, we won't leave until we've
met up!

[°]kuài here should not be translated as "quickly" or "hurry up"; it simply conveys the eagerness of the speaker to hear about the article, something like the British, "Do tell me about that article."

^{°°}Dōu here means "as much as, even," so dōu wúshisuì le means "as old as fifty" or "even fifty years old."

^{°°°}Fānwán le means the same as fānyiwán le, "finished translating."

Dialogue and Translation for Exercise 3

Two sisters talk in the home of a Chinese family in Washington, D.C.

- | | |
|---|--|
| A: Èrjiě, nǐ kàn shénme bào ne? | What newspaper are you reading, Sister No. Two? |
| B: Míng Bào, wǒ xǐhuan zhèige bàozhǐ, bù zuǒ yě bú yòu. | Ming Pao. I like it; it's neither too left nor too right. |
| A: Èrqiě, shìjièxìngde xīnwén tā dōu yǒu. Zhèige bào zhēnde bú cuò. | And it has all the world news. It's really quite a good paper. |
| B: Wǒ yě xǐhuan tāde guǎnggào, duì wǒmen zhèixie zhù zài guówàide Zhōngguó rén hěn yǒu yòng. | I like its advertisements too. They are very useful to us Chinese who live abroad. |
| A: Nǐ kànjian shénme guǎnggào le, zhème yǒu xìngqù? | What ad did you see that you're so interested in? |
| B: Nǐ lái kàn, zhèr yǒu yige diànshì guǎnggào. | Come look, there's an ad for a television here. |
| A: Zěnmé shuōde? | What does it say? |
| B: Zhèige guǎnggào shuō, zhǐ yào wǒmen jǐ yìzhāng zhīpiào dào Xiānggǎng, jiù kěyǐ gěi jiāli rén mǎi cǎisè diànshì le. | It says that if we just send a check to Hong Kong, we can buy a color television for our family. |
| A: Shì ma? Dàlù rén mǎi diànshì bù róngyì. Wǒmen lái kànkan, kàn néng bù néng gěi yéye nǎinai mǎi ge diànshì. | Oh? It's not easy for people on the mainland to buy televisions. Let's look and see if we can buy a T.V. for grandpa and grandma. |
| B: Bànfa shì zhèiyàng: Wǒmen bǎ qián hé yéyede dìzhǐ jǐ dào Xiānggǎng, Xiānggǎngde gōngsī jǐ yìzhāng dānzi gěi tāmen, tāmen jiù kěyǐ zài Guǎngzhōude bǎihuò gōngsī qǔ diànshì le. | This is the way it works: We send the money and grandpa's address to Hong Kong, and the company in Hong Kong sends them a receipt,* and then they can pick up the television at a department store in Guǎngzhōu. |
| A: Rúguǒ nèige diànshì bù hǎo zěnmé bàn? | What if the television has something wrong with it? |
| B: Nà shì gōngsīde zéren, tāmen yídìng kěyǐ gěi** huàn yige hǎode. | That's the company's responsibility. I'm sure they would exchange it for a good one. |

*Dānzi here refers to a tíhuòdān, "bill of lading," hence it may be translated loosely as "receipt." (The specific translation for "receipt" is shōujù or fāpiào.)

**Gěi is a colloquial abbreviation for gěi tāmen, "for them."

A: Mè, nà bú cuò, xiànzài yéye nǎinai shēnghuó āndìng, shénme dōu hǎo, jiù shì shǎo yige diànshì. Yǒule diànshì, tāmen yídìng hěn gāoxìng.

Mm, that's good. Now grandpa and grandma have a settled life, and all is well for them; the only thing they lack is a television. When they have a television I'm sure they'll be very happy.

B: Duì, wǒmen jīntiān jiù bǎ zhīpiào jìchuqu.

Right. Let's send out the check today.

Dialogue and Translation for Exercise 4

A father (B) and son (A) talk in Běijīng.

A: Bàba! Xiànzài zěnmeyǒu zěnmeyǒu duō rén xiāngxìn zōngjiào le, zhēn qíguài!

Dad, how come there are so many people who believe in religion now? It's so strange!

B: Nǐ kànjian shénme shì le?

Why, what have you seen?

A: Zài lùkǒushang nèige jiàotáng, jīntiān yǒu hěn duō rén zài nàr zuò lǐbài, yě yǒu niánqīngde rén!

In that church on the corner, today there were a lot of people worshipping. There were young people there too.

B: Wǒmende fǎlǚ shuō Zhōngguó rén keyǐ yǒu zōngjiào zìyóu, zhèi méiyǒu shénme qíguài ma!

Our law does give the Chinese people freedom of religion. There's nothing strange about that!

A: Wǒ jìde bàoshang shuō, zài Nán Měide yíge guójiā yǒu yìzhǒng shénme zōngjiào yǒu hěn duō rén xiāngxìn, zhèixiē rén bǎ zìjǐde qián dōu gěile zhèige zōngjiào-de tóu, kěshì zhèige tóu shí ge huàirén, xīdú, shā rén, shénme luānqībāzāode shìr dōu zuò. Suǒyǐ wǒ juéde zōngjiào zìyóu yě bù yídìng hǎo.

I remember it said in the newspaper that there was some religion in South America a lot of people believed in, and the people gave all their money to the head of this religion, but he was a bad person who took drugs and killed people and did all sorts of crazy things. So I don't think that freedom of religion is necessarily good.

B: Zōngjiào bú shì yíjiàn jiǎndānde shì. Zōngjiào hé fàn zuǐ méiyǒu yídìngde guānxi. Zōngjiào yǒu tāde dúlìxìng, yǒude shíhou hé zhèngzhì, wénhuà yǒu guānxi, yǒude shíhou méiyǒu. Děng dào nǐ zhǎngdàle yǐhòu, rúguo nǐ yǒu xìngqù keyǐ yánjiū yánjiū.

Religion isn't a simple thing. It doesn't have a definite relationship to crime. Religion has its independent character; sometimes it's related to politics and culture, and sometimes it isn't. When you grow up, if you're interested, you can study it.

* yìzhǒng shénme zōngjiào, "some religion" Shénme here acts as an indefinite pronoun modifying zōngjiào and means that the speaker does not know how to describe or specify the religion precisely.

A: Wǒ tīngshuō shìjièshang yǒu hěn duō bù tóngde zōngjiào, yě yǒu hěn duō yǒu yìside zōngjiào gùshi, zài zhèixiē gùshili yǒu xiē shì ràng rén xué hǎo, shì duì rén yǒu hǎochùde.

I hear that there are many different religions in the world and that there are a lot of interesting religious stories. Some of the stories have the purpose of teaching people from good examples, so they're good for people.

B: Zhèi shì zhēnde. Yánjiū zōngjiào xūyào hěn duōde zhīshi, tèbié shì lìshǐ zhīshi, shì hěn yǒu yìside. Hǎo le, zhèige wèntí wǒmen yǐhòu zài tán. Nǐde gōngkè zuòwánle meiyǒu?

That's true. To study religion, you need a lot of knowledge, especially a knowledge of history. It's very interesting. All right, we'll talk about this question later. Is your homework done?

A: Hái yǒu yìdiǎnr, wǒ mǎshàng jiù qù zuò.

I still have a little. I'll go do it right away.

B: Hǎo, kuài qù ba! Zuòwánle gōngkè zài tán.

Okay, hurry up! When you've finished your homework, we'll talk some more.

A: Hǎo!

Okay!

UNIT 8

Directions for the Future

INTRODUCTION

Grammar Topics Covered in This Unit

1. Action-Process compound verbs.
2. The directional ending -huí, "back."
3. The patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb).
4. The marker -de after phrases with a parallel structure.
5. The adverb yòu, "after all," "anyway."
6. The adverb phrase yě bu, "don't even," "won't even," "wouldn't even."

Functional Language Contained in This Unit

1. Asking for an explanation of the causes/motives behind a situation.
2. Politely asking someone to quiet down.
3. Expressing appreciation to someone for their hospitality.
4. Taking leave of a group of people in the middle of a conversation.

Unit 8, Reference List

1. A: Míngtiān dōu yǒu shéi kǎoshì? Who's taking the test tomorrow?
 B: Děng yíxià wǒ gěi ni xiě yíge dānzi. I'll write you a list in a minute.
2. A: Bómǔ shuì wǔjiào ne ba? Is your mother taking a [noontime] nap?
 B: X, xiǎo shēng diǎnr. Bié bǎ ta chǎoxǐng le. Sh! Keep it down. Don't wake her up.
3. A: Nǐ kàn zhèicìde shēngyì zěnmeyàng? How do you think business will go this time?
 B: Bù zhīdào. Yào kàn yùnci le. I don't know. It depends on luck.
4. A: Wǒ xiǎng qù mǎi xiē gōngyìpǐn dài huí Měiguó. I want to go buy some handicrafts to take back to America.
 B: Wǒ zhèr zhèng hǎo yǒu jǐjiàn, nǐ dōu dàishang ba. I just happen to have some here. Take them with you.
5. A: Hǎoxiàng shi Xiǎo Lǐ cóng ménkǒu guòqu le. That looked like Xiǎo Lǐ who just passed by the door.
 B: Nǐ hǎohāorde zài zhèr niàn shū ba! Bié xiǎng dōng xiǎng xīde. You just tend to your studies [properly]! Don't be thinking of this and that.
6. A: Qùnián tāde Yīngwén hái shuō-de nàme nántǐng, jīnnián hǎoxiàng hǎoduǒ le. Shì zěnmé huí shì? Last year his English still sounded so awful, but this year it seems a lot better. What happened?
 B: Shì zěnmé huí shì, tā mǔqīn téng ta, sòng ta qù Yīngguó niánle yìnián shū. It's this way: his mother dotes on him and sent him to school in England for a year.
7. A: Tā hái qù zhǎo Xiǎo Lán gàn shénme, rénjiā yǒu bù xǐhuan ta! What is he going to see Xiǎo Lán for? After all, she doesn't like him.
 B: Nǐ bié jí, wǒ lái quànquàn ta. Don't get upset, I'll try to persuade him.

8. A: Nǐ shuō wǒ gāi bu gai qù? Do you think I should go?
 B: Nǐ kànzhe bàn ba, tīngshuō nēige dìfangr kuài dǎ zhàng le. You do as you see fit, but I hear that there's about to be a war there.
9. A: Gāngcái wǒ qù gěi Wáng Dàifu sòngxíng, tā shuō tā yuányi gěi nín kànkàn. Just now when I went to see Dr. Wáng off, he said he would be willing to see you [medically].
 B: Zhèi yíxiàzi hǎo le. (Now) that's great. I'll go see him Děng tā huílai wǒ qù kàn ta. when he gets back.
10. A: Zhèige shǎ hái zi, zènme dāde shìr yě bu zǎo diǎnr gāosu wo! What a stupid kid, why didn't you tell me about this before, since it's such an important thing.
 B: Wǒ yuánlái gēn nín shuōguo, I did tell you, but you've forgotten. nín wàng le.

ADDITIONAL REQUIRED VOCABULARY

11. gānmá (colloquial) why on earth, what for; to do what
12. lái to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
13. bófu uncle (father's elder brother); term for the father of one's friend

VOCABULARY

bófù	uncle (father's elder brother); term for the father of one's friend
bómǔ	aunt (wife of father's elder brother); term for the mother of one's friend
chǎo	to be noisy; to disturb by making noise
chǎoxǐng	to wake (someone) up by being noisy
dàishang	to take along (Běijīng)
dānzi	list; form
dǎ zhàng	to fight a war, to go to war
děi kàn (or yào kàn)	to depend on
děng	when; by the time; till
děng yíxià	wait a while; in a little while
gāi	should, ought to; to be someone's turn to
gànmá	to do what; (colloquial) why on earth, what for
gànshe nǐ	to do what; (colloquial) why on earth, what for
gōngyìpǐn	handicrafts
guòqu	to pass
hǎohǎo	well; properly; thoroughly
hǎoxiàng	to seem as if
-huí	(counter for <u>shì</u> , "matter")
kàn	to depend on
kànzhe	(followed by a verb) as one sees fit, as one deems reasonable
kǎo	to take/give an exam, test, or quiz
kǎoshì	to take/give an exam, test, or quiz; exam, test
lái	to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
nántīng	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous
quàn	to advise, to urge, to try to persuade
shǎ	to be stupid, to be dumb, to be silly, to be naive

shēngyì (shēngyì)
sòngxíng

business, trade
to see (someone) off, to wish (some-
one) a good trip; to give a going-
away party

téng

to be (very) fond of, to be attached
to, to dote on

wǔjiào

noontime nap

yào kàn (or děi kàn)
jiù

to depend on
anyway; after all (used in questions
and negative statements)

yuánlái

original, former; originally,
formerly; (expresses finding out
the true situation)

yuànyì

to wish, would like, to want to; to be
willing to

yùnrì

luck

zěme (yì)huí shì
zěme (yì)huí shì
zhèi yíxiàzi
zhème huí shì
zhèngzhǎo(r)

what's it all about
like this
after this, as a result of this
like this
it just so happens that, to happen
to, as it happens; just in time,
just right, just enough

Unit 8, Reference Notes

1. A: Míngtiān dōu yǒu shéi kǎoshì? Who's taking the test tomorrow?
 B: Děng yíxià wǒ gěi nǐ xiě yíge dānzi. I'll write you a list in a minute.

Notes on No. 1

kǎoshì: "to take/give an exam, test, or quiz; test, exam" This may be used as a verb-object compound or as a noun. Kǎo as a verb may be used alone if the context makes it clear.

- Kǎoshì yǐhòu tā lèi le. She was tired after taking the test.
 Zhècì kǎoshì tā kǎode bú cuò. He did pretty well on the test this time.
 Nǐ jīntiān kǎode zěnmeyàng? How did the test(s) go today?
 Nǐde jīngjìxué kǎode zěnmeyàng? How did you do on your economics exam?
 Wǒ lái kǎokao nǐ. Let me quiz you.
 Kǎowán shì yǐhòu (OR Kǎowánle yǐhòu), wǒmen qù kàn diànyǐng, hǎo bu hǎo? Let's go to the movies after we're done taking the test.

děng yíxià may have its literal meaning, "wait a minute, wait a while," or it may mean "in a minute, in a while."

"WAIT A MINUTE, WAIT A WHILE"

- Děng yíxià, wǒ yào dǎ ge diànhuà, Wait a second, I want to make a phone
 dǎwánle wǒmen jiù zǒu, hǎo bu call. We'll go as soon as I'm
 hǎo? finished, okay?
 Nǐ děng yíxià, wǒ lái bāngzhu nǐ. Wait a second, let me help you with
 that.

"IN A MINUTE, IN A WHILE"

- Nǐ xiān chī, děng yíxià wǒ You go ahead and eat. I'll come
 xǐwánle yīfu jiù lái. as soon as I've finished washing
 the clothes.
 Nǐmen xiān zǒu ba, děng yíxià You go ahead and leave. I'll go
 wǒ zài qù. in a while.
 Děng yíxià yǒu yíwèi xìng Wángde In a while a Mr. Wang will be coming
 lái zhāo wo, qǐng nǐ ràng ta to see me. Please let him in.
 jìnlái.

2. A: Bómǔ shuì wǔjiào ne ba? Is your mother taking a [noontime] nap?
 B: X, xiǎo shēng diǎnr. Bié Sh! Keep it down. Don't
 bǎ ta chǎoxǐng le. wake her up.

Notes on No. 2

bómǔ: "wife of father's older brother," but also a term for the mother of one's friend. Relationships between friends are often thought of and even spoken of in terms similar to family relationships. Friends are like brothers and sisters, and therefore a friend's parents are addressed as aunt (bómǔ) and uncle (bófù).

shuì wǔjiào: "to take a nap," literally "to sleep the afternoon sleep."
Wúshuì shíjiān is "afternoon nap time," as in a school or organization.

- Wǒ jīntiān méi shíjiān shuì I didn't have time to take my
 wǔjiào. afternoon nap today.
- A: Jīntiān nǐmen yǒu meiyǒu Do you have an afternoon nap today?
 wúshuì shíjiān?
 B: Méiyǒu. Zhōngfàn yǐhòu jiù No. We have a meeting right after
 kāi huì. lunch.

Many Chinese take a rest after the midday meal. Work, school, and store schedules often make time for this, especially in hot weather.

X: "Sh!" This is the "word" you use to signal someone to keep quiet. It is said with rounded lips--like whispering the syllable xū.

chǎoxǐng: "to wake up by making noise" Chǎo can mean "to be noisy," or as in chǎoxǐng, "to disturb by being noisy." [It can also mean "to quarrel, to squabble."] Xǐng (Welfare module, Unit 4) is "to wake up," a process verb. The compound chǎoxǐng is therefore made up of an action verb plus a process verb, with the meaning "by performing the action, to cause the process (change of state) to occur." You can use this pattern to make a lot of useful compound verbs:

- Nǐ zǒulèi le ba, zuòxia xiūxi You must be tired (from walking).
 yihuǐr. Sit down and rest a while.
- A: Tā zěnmē bīng le? Shì bu shì How come he got sick? Was it that he
 zuótiān hēde tài duō? had too much to drink yesterday?
 B: Bú shì hēde tài duō, shì No, he didn't have too much to drink.
 chīde tài duō chībīng le. He got sick from eating too much.
- Nǐ shuìgòu le ma? Did you get enough sleep?
- Tā bǎ yǎnjīng kūhóng le. She cried her eyes red.

3. A: Nǐ kàn zhěicìde shēngyì zěnmeyāng? How do you think business will go this time?
- B: Bù zhīdào. Yào kàn yùnqì le. I don't know. It depends on luck.

Notes on No. 3

shēngyì: "business, trade" Also pronounced shēngyì.

yào kàn: "depends on..." By itself, kàn (which you know as "to look at" and "to think, to have the opinion that") has another meaning, "to depend on, to be up to, to be determined by." Often yào or děi is added before it.

- A: Nǐ míngtiān shì qù háishi bú qù? Are you going tomorrow or not?
- B: Ng, děi kàn tiānqì. Mm, that depends on the weather.
- A: Wǒ jīntiān keyì zǎo diǎnr huí jiā ma? Can I go home early today?
- B: (Yào) kàn nǐ zuòdewán zuòbùwán zhèixiē shì. That depends on whether you can finish these tasks.
- A: Nǐ néng gēn wǒmen qù Jiāzhōu ma? Can you go to California with us?
- B: Jiù kàn shíjiān le, yào shì xiàtiān jiù keyì le. That only depends on the time. If it's in the summer I can go.
- Kàn nǐde le! It's all up to you now!

yùnqì: "luck; to be lucky" This word can be used either as a noun or as an adjectival verb. The following sentences show some of its uses as a noun:

- Tāde yùnqì zhēn bú cuò. He really has good luck.
- Nǐ yùnqì zhēn hǎo! You're really lucky!

[To say "to be unlucky," use dǎoméi or bù zǒu yùn.]

4. A: Wǒ xiǎng qù mǎi xiē gōngyì-pǐn dài huí Měiguó. I want to go buy some handicrafts to take back to America.
- B: Wǒ zhèr zhèng hǎo yǒu jǐjiàn, nǐ dōu dài shàng ba. I just happen to have some here. Take them with you.

Notes on No. 4

dàihuí: "to bring/take back" You have seen huí used as a main verb meaning "to return to," in huí jiā, "to return home," and huí guó, "to return to one's country," and with the endings -lái and -qu as in huílái, "to come back." Here you see it used as a directional ending. Dàihuí can only be

used if it is followed by a place name, like Měiguó in sentence 4A. Otherwise you should use dàihuilai or dàihuiqu, depending on whether the direction is toward or away from the point of reference.

Zhèixiē cài wǒmen chībùwán, kéyǐ dàihuiqu ma?	We can't finish these dishes (of food). May we take them back with us?
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A: Zènme yuǎnde lù, zǒubuhuíqù le ba?	It's such a long way. We can't walk back, can we?
---------------------------------------	---

B: Zǒudehuíqù. Xiànzài cái wǔ-diǎn zhōng, zǒuhuiqu zhǐ yào yíge bàn zhōngtóu jiù gòu le.	Sure we can. It's only five o'clock now. It will only take an hour and a half to walk back.
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Nǐ bǎ péngyou sòngqu yǐhòu, děi bǎ chē kāihuilai, wǒ yào yòng.	After you've dropped your friend off, you have to drive the car back here. I want to use it.
--	--

zhènghǎo(r): (1) "just right; just in time; just enough"

Nǐ zhèishuāng xié wǒ chuān zhènghǎo(r).	These shoes of yours fit me just right.
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Nǐ lái de zhènghǎo(r), wǎn jífēn zhōng wǒ jiù zǒu le.	You came just in time. If you'd come a few minutes later, I would have already left.
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Zhèixiē qián zhènghǎo(r) mǎi nèige diànshì.	This money is just enough to buy that T.V.
---	--

(2) "to be opportune"

Nǐ zài zhèr zhènghǎo(r), bāng wo yíge máng.	It's a good thing (lit., "opportune") you're here. You can help me out.
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(3) "as it happens, it just so happens"

Jīntiān zhènghǎo(r) pèngdao [*] Lǐ Xiānsheng, jiù bǎ shìqing bàn le.	I just happened to run into Mr. Lǐ today, so I took care of that matter.
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Wǒ běnlái xiǎng xiàge yuè mǎi shāfā ^{**} , jīntiān zhènghǎo(r) pèngdao héshìde, jiù mǎi le.	I was originally going to buy a sofa next month, but today I happened to come across the right kind, so I bought it.
--	--

* pèngdao, "to run into, to come across"

** shāfā, "sofa"

dàishang: "to take along with one" In the Běijīng dialect, the verb ending -shang is sometimes used to mean "along with" a person. (For the first example you need to know tí, "to carry from the hand at the side of the body.")

Tā tíshang shūbāo jiu zǒu le.	She picked up her schoolbag and left.
Zhèige sǎn nǐ nǎshang ba.	Take this umbrella along with you.
Nǐ bàoshang hái'zi, wǒ nǎzhe zhèige.	You carry the child, and I'll hold this.

Speakers who are not from Běijīng would use different endings in these cases, for example -zhe or -qu (depending on the meaning of the sentence).

5. A: Hǎoxiàng shì Xiǎo Lǐ cóng ménkǒu guòqu le. That looked like Xiǎo Lǐ who just passed by the door.
- B: Nǐ hǎohāorde zài zhèr niàn shū ba! Bié xiǎng dōng xiǎng xīde. You just tend to your studies [properly]! Don't be thinking of this and that.

Notes on No. 5

guòqu: "to pass, to go over" Contrast guòqu (neutral-tone qu) with guòqù (Falling-tone qù), "the past" (see Unit 4 of this module).
Guòlai is "to come over."

Nǐ guòqu kànkàn.	Go over there and take a look.
Ménkǒu guòqu yíge rén.	Someone passed by the door.
Nàr guòlai yíge rén.	Someone is coming over from there.
Yīhuǐr jiu guòqu le.	It will pass in just a while.
Kuài guòlai!	Come on over here!
Guòlai zuò yīhuǐr ba.	Come over (to my house) for a while. (Lit., "Come over to sit awhile.")
Guòlai!	C'mere! OR Get over here. (CAN BE IMPOLITE)

Guòqu is also a polite or respectful word for "to die," similar to English "to pass away." As mentioned in Unit 5, Chinese often avoid using the stark-sounding sǐ.

hǎohāor: "well; industriously; properly; thoroughly" In Unit 1 of this module, you learned mànmanr "slowly," which is a reduplication of the adjectival verb màn "to be slow." In Běijīng conversation, the second màn is said with the first tone, and -r is added, making mànmanr. In many other parts of China, it is said as mànmàn. Likewise, Běijīng hǎohāor is often heard as

hǎohǎo elsewhere. Reduplication allows an adjectival verb to be used before a verb as a modifier, with or without -de, for example, mǎnmǎn(de) chī, "to eat slowly," hǎohǎo(de) tīng, "to listen well."

Hǎohǎorde (hǎohǎode) has more specific meanings than just "well." It can mean "properly," "thoroughly," or "nicely," or "in perfectly good condition, with nothing the least bit wrong."

Xiànzài hǎohǎorde niàn shū, yǐhòu hǎohǎorde gōngzuò.	Study properly now, and do your job properly later on.
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Gāngcái hái hǎohǎorde, xiànzài bù zhī zěnméi huí shì yòu kū- qilai le.	Everything was fine just a minute ago. Now I don't know what hap- pened, but she's crying again.
--	--

Zhèngzhīde shìqing gēn xiǎoháizi wánr yíyàng, liǎngtiān yǐqián hái hǎohǎorde, liǎngtiān yǐhòu jiù dǎqilai le.	Politics is like children playing. First everything's fine, and then a couple of days later they're fighting.
--	--

xiǎng dōng xiǎng xī: "to think of this and that, to let one's mind wander" Dōng, "east," and xī, "west," are used in the patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb) to express that a person's action has no definite aim or that something is done haphazardly. More examples:

kàn dōng kàn xī	looking here and there
xué dōng xué xī	studying this and that
zǒu dōng zǒu xī	walking all about
zhǎo dōng zhǎo xī	searching here and there

You can also say dōng xiǎng xī xiǎng, dōng kàn xī kàn, etc. Here are some examples in sentences:

Guò mǎlùde shíhou, bié zhème kàn dōng kàn xīde, duó wēixiǎn a!	Don't let your eyes wander when you cross the street. It's very dan- gerous!
Tā zǒng shì xué dōng xué xīde yǐjīng shínián le, hái méi cóng dàxué bìyè.	He's been studying this and that for ten years, and still hasn't gradu- ated from college.
Nǐ shénme dōngxī diū le, zhǎo dōng zhǎo xīde.	You're hunting all over the place. What did you lose?
Zhèi liǎngnián wǒ yìzhí zǒu dōng zǒu xī, méi shíjiān gēn jiālì rén zài yìqǐ.	The past couple of years I've been traipsing all over the place, and haven't had any time to be with my family.

...-de: Here you see a new use of the marker -de. After certain phrases, especially ones with a parallel structure, -de means "that way," describing a way of looking, acting, or just a state of affairs. (For the following examples, you need these three items: lǎo, "all the time, always";

bù huāng bù máng, "calm, not the least bit flustered"; and dǎ zhēn, "to get an injection.")

- | | |
|---|---|
| Nǐ gānmá lǎo zǒuchū zǒujīnde?! | How come you keep walking in and out?! |
| Shíjiān kuài dào le, nǐ zěnmé hái bù huāng bù mángde? | It's almost time, how can you be so calm? |
| Zhèi bānge duō yuè, yòu dǎ zhēn yòu chī yàode, tāde tuǐ hǎoxiàng yǐjīng hǎo le. | During the past half month or so, with all the injections and medications, her leg seems to have already recovered. |
| Zhèi shì shénme xié! Yìzhī dà yìzhī xiǎode! | What kind of shoes are these, with one bigger than the other! |
| 6. A: Qùnián tāde Yīngwén hái shuōde nàme nántīng, jīnnián hǎoxiàng hǎoduō le. Shi zěnmé huí shì? | Last year his English still sounded so awful, but this year it seems a lot better. What happened? |
| B: Shi zěnmé huí shì, tā mǔqīn téng ta, sòng ta qù Yīngguó niǎnle yīnián shū. | It's this way, his mother dotes on him and sent him to school in England for a year. |

Notes on No. 6

téng: "to be fond of, to be attached to, to dote on"

- | | |
|--|---|
| Zhèige háizi, bù guǎn nǐ zěnmé téng ta, tā yě bù tīng huà. | This kid! No matter how fond of him you are, he never does what you say. |
| Nǎinai zhēn téng wǒ dìdì! | Grandma is really attached to (OR dotes on) my younger brother. |
| Zhèi háizi zhēn kě'ài! Ràng rén bù néng bù téng! | This child is adorable; you can't help but be fond of him! |
| Tā tèbié téng érzi, zǒng pà tā chībuhǎo. | She is especially attached to her son, and is always afraid that he won't eat well. |

zěnmé huí shì: "what happened; what's it all about; what's the story" Also said as zěnmé yìhuí shì. Zěnmé here means zěnmeyàng, "what kind, of what nature." Huí is a counter for shì, as in Yǒu zhèihuí shì ma?, "Is there such a thing?" or "Did such a thing (really) happen?" In the phrase zěnmé yìhuí shì, the number yī is often dropped from yìhuí just as it can be dropped in phrases like chī (yí)ge píngguǒ, "eat an apple."

- | | |
|---|--|
| Zhèi shì zěnmé huí shì? Wūli zěnmé nàme zāng? | What is this, anyway? Why is this room so dirty? |
|---|--|

*kě'ài, "to be loveable/adorable"

Zhèi shì rěnmé huí shì? Dōngxi
yìtiān bǐ yìtiān guì!

What's going on, anyway? Things are
getting more and more expensive
every day.

zěnmé huí shì: Also zhěnmé huí shì. This phrase has two main uses:

- (1) Used before telling the facts or details of an event, as in sentence 6B.
- (2) Said after one learns the facts or outcome of an event, e.g.,

Yuánlái shì zhěnmé huí shì!

Oh, so that's the story!

Yào zhīdao shì zhěnmé huí shì,
wǒ jiù bù lái le.

If I had known that was what it was
all about, I wouldn't have come.

7. A: Tā yòu qù zhǎo Xiǎo Lán
gàn shénme, rénjiā yòu
bù xǐhuan tā!

What is he going to see Xiǎo Lán for?
After all, she doesn't like him.

B: Nǐ bié jí, wǒ lái quānquan
ta.

Don't get upset, I'll try to per-
suade him.

Notes on No. 7

zhǎo: Literally, "to look for," but when the object is a person it can mean, "to call on" a person. This is the way zhǎo is used in sentence 7A, hence the translation "going to see Xiǎo Lán," rather than "going to look for Xiǎo Lán."

Xīngqītiān tā zǒngshì qù zhǎo
péngyou.

On Sundays, he always goes to see
his friends.

Zhèizhǒng wèntí zhǎo tā méi
cuò!

When you have that kind of problem,
you won't go wrong if you go to
him.

Zhǎo wǒ méi yòng, wǒ bù guǎn zhè
shì.

It's useless to come to me about
this matter, I'm not in charge of
it.

gàn shénme: "to do what; what for, why" Gàn is the verb "to do." Gàn shénme and the similar gànmá can be used (1) to ask what someone is doing; (2) like wèishénme, except with a livelier, more conversational tone; or (3) rhetorically, to question the value or use of something.

Nǐ gànmá ne?

What are you doing?

Nǐ míngtiān gàn shénme?

What are you doing tomorrow?

Gàn shénme lǎo gēnzhe wǒ!?

What are you doing always following
me?

* gēn, "to follow"

Gànmǎ mǎi zhèige? Nàme guì!	What did you buy this for? It's so expensive!
Nǐ gànmǎ zǒng tīng tāde?!	How come you always do what <u>he</u> says?!
Hái zài zhèr gān shénme? Kuài huí jiā ba!	Why are you still here? Hurry up and go home!
Zhèi shì xiǎo shìqing ma! Nǐ gānmǎ zhème shēngqì?	This is such a small matter! Why should you get so angry?
Zhèige dōngxi shì gānmǎde?	What's this thing for?
A: Wǎnshàng nǐ yídìng dào tā jiā qù yítāng.	You have to go to her house tonight.
B: Gān shénme?	What for?
A: Bǎ zhèige sòngqu.	To take this to her.
Lián <u>nǐ</u> dou bú qù, <u>wǒ</u> gān shénme qù?!	If <u>you</u> aren't even going, why should <u>I</u> go?

yòu: You have seen the adverb yòu meaning (1) "again," as in Nǐ yòu lái le, "You're here again" and (2) "both...and...", as in Yòu hǎo yòu piányi, "Both good and inexpensive." In sentence 7A, yòu is used to stress that the speaker thinks what he is saying is a strong reason why something should be otherwise. This yòu is usually used in sentences with the verb made negative, or in rhetorical questions (those to which no answer is expected).

IN SENTENCES WITH THE VERB MADE NEGATIVE

Tā yòu bù shǎ.	He's no dummy, after all.
Wǒ yòu bù zhīdào jīntiān xià yǔ.	After all, I didn't know it was going to rain today.
Nǐ yòu méi kànjiànguo ta, nǐ zěnme zhīdao tā bù hǎo?	You've never seen him, after all; how could you know he's no good?
Tā yòu bú shì wàijiāoguān, zěnme zài dàshiguǎn gōngzuò?	He's not a diplomat, after all; why is he working in the embassy?

IN RHETORICAL QUESTIONS

Tā yòu zhīdao shénme?	What does <u>he</u> know, anyway? (Means, "He doesn't know anything.")
Shéi yòu néng kànde nàme yuǎn ne?	Who could have seen that far ahead, after all? (Means, "No one could have seen that far.")
Bùzhǎng yòu zěnmeyàng?	So what if he's a (government) minister? (Means, "The fact that he's a government minister is unimpressive.")

Yàoshi tā bù néng zuò, shéi yòu néng zuò ne? If he can't do it, who can? (Means, "If he can't, nobody can.")

quàn: "to advise" or "to try to persuade" a person. This describes the action of talking to someone in order to bring them around to a certain way of thinking. Sentence 7B might be translated simply as, "Don't get upset, I'll talk to him."

Wǒ quàn nǐ háishì bú yào xué wénxué, bìyè yǐhòu zhǎo gōngzuò nǎn na! My advice to you is not to study literature. It would be awfully hard to find a job after you graduate.

Tāde shì nǐ bú yào quàn, tā huì gěi nǐ zhǎo mǎfānde. You'd better not try to advise him about his affairs, otherwise he'll give you trouble.

8. A: Nǐ shuō wǒ gāi bu gai qù? Do you think I should go?

B: Nǐ kànzhe bàn ba, tīngshuō nēige dìfāng kuài dǎ zhàng le. You do as you see fit, but I hear that there's about to be a war there.

Notes on No. 8

gāi: "should; ought to; to be someone's turn to (do something)" Gāi is an auxiliary verb very similar in meaning to yīnggāi.

Kuài qīdiǎn bàn le, wǒ gāi shàng bàn qu le. It's almost seven-thirty. I should be leaving for work.

Wǒ gāi shuō shénme ne? What should I say?

Gāi is frequently used before the subject of a clause. In such cases it can also mean "to be (someone's) turn to (do something)."

Míngtiān gāi tā qǐng kè le. Tomorrow it's his turn to treat.

Zhèixiē shì běnlái gāi wǒ zuòde, bingle zhèi jǐtiān, tóngshìmen dōu bāng máng zuòwán le. It should have been me who did these things in the first place, but with me being sick the past few days, my colleagues finished them all for me.

Zhèicì gāi wǒ qǐng nǐ kàn diànyǐng le. This time it's my turn to treat you to a movie.

Gāi nǐ zǒu le OR Gāi nǐ le. Your move OR It's your turn. (in playing a game)

kànzhe: In front of another verb, kànzhe means "(do something) as one sees fit." The "locking" in kànzhe refers to looking at the situation in order to decide what one is able to do and what is best to do. The most common phrase in which kànzhe appears is kànzhe bàn, "to do as one thinks best."

- | | |
|---|--|
| A: Nǐ shuō wǒ shì qù hǎo ne?
Háishì bú qù hǎo? | Do you think it would be best for me to go or not to go? |
| B: Zěnmē shuō ne? Nǐ kànzhe bàn ba! | What should I say? Do what you think best! |
| A: Nǐ yào mǎi shénme yánsède chènshān? | What color shirt do you want to buy? |
| B: Nǐ kànzhe mǎi ba. | Buy what you think best. |

dǎ zhàng: "to fight a war, to go to war" This is a verb plus general object, like niàn shū. Zhàng is not used by itself (except in a construction like Zhèi yízhàng dǎle hǎojǐge yuè, "This battle/war was fought for many months," in which zhàng simply precedes dǎ instead of following it).

If you want to say "war" by itself, you have to use another word, zhànzhēng, which is taught in the next module.

- | | |
|--|---|
| 9. A: Gāngcái wǒ qù gěi Wáng Dàifu
sòngxíng, tā shuō tā
yuànyì gěi nín kànkān. | Just now when I went to see Dr. Wáng off, he said he would be willing to see you [medically]. |
| B: Zhèi yíxiàzi hǎo le. Dēng
tā huílai wǒ qù kàn tā. | (Now) that's great. I'll go see him when he gets back. |

Notes on No. 9

sòngxíng: (1) "to see off, to wish (someone) a good trip"

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|--|---|
| Xiàwǔ liǎngdiǎn wǒ dào jīchǎng
gěi Zhāng Xiānsheng, Zhāng
Tàitai sòngxíng. | At two this afternoon I'm going to the airport to see Mr. and Mrs. Zhāng off. |
|--|---|

(2) "to give a going-away party"

- | | |
|--|---|
| A: Nǐ jīntiān wǎnshang yǒu
méiyǒu shì? | Are you busy tonight? |
| B: Wǒmen jīntiān wǎnshang chūqu
chī fàn, gěi péngyou sòng-
xíng. | We're going out for dinner tonight to have a going-away party for a friend. |

zhèi yíxiàzi: "as a result of this" This means that something has happened which brings a new turn to the situation. It can often be translated into English simply by using the word "now." (In sentence 9B, it may be best just to omit it from the translation.)

- | | |
|---|--|
| Qián lái le, zhèi yíxiàzi kényi
mǎi fángzi le! | The money has come. Now we can buy the house! |
| Zhèi yíxiàzi zāogāo le, wǒde
qián bú gòu le. | This is terrible! I don't have enough money (e.g., to pay for the things I just brought to the cashier). |

děng: "when, by the time; till" This word, which you first learned as "to wait," can have these other meanings in a dependent clause. This use is similar to that of děng dào, which you learned in Unit 3 may be used for "when" or "by the time."

Děng wǒ dào le Běijīng wǒ cái
zhīdào tā yě zài Běijīng.

It wasn't till I got to Běijīng that
I found out he was there too.

10. A: Zhèige shǎ hái zi, zènme
dàde shǐr yě bu zǎo
diǎnr gāosu wo!

What a stupid kid, why didn't you
tell me about this before, since
it's such an important thing.

B: Wǒ yuánlái gēn nín shuōguo,
nín wàng le.

I did tell you, but you've forgotten.

Notes on No. 10

shǎ: "to be stupid, to be silly, to be naive"

Nǐ zhēn shǎ! Qián fāng zai yín-
hánglǐ duō hǎo! Fāng zai jiā-
lǐ gān shénme?

You're really silly. It's such a
good idea to put your money in a
bank, what are you keeping it at
home for?

Shǎ hái zi, bié zǒng wèn nèixiē
shǎ wèntí, hǎo bu hǎo?

You silly kid, would you quit asking
such silly questions all the time?

zǎo: Besides "early," zǎo can also mean "before, sooner," or "long ago." Here are more examples.

Tāmen jǐge nǚtóngxué zǎo jiu
pǎo dao hǎibiānr qu wánr le.

Those women students took off for the
beach a long time ago.

Hài! Wǒ zǎo lái yìtiān jiu
hǎo le.

(Sigh) If only I had come a day
earlier.

Sometimes zǎo only conveys the speaker's feeling of regret and irritation. "A long time ago" might actually be no more than a moment ago. In such cases, zǎo can be translated by intonation alone:

Nǐ zěnme bù zǎo shuō! Xiànzài
hái láidejí ma?

Why didn't you say so (before)! How
can we make it in time now?

Wǒ zǎo zhīdào tā shì zhèige
yàngzi jiu bú huì zhème shǎ
le.

If I had known that he was this way,
I wouldn't have been so naive.

yě bu: "don't even, won't even, wouldn't even" do something that one should do.

Bādiǎn bàn le, nǐ yě bu zǎo diǎnr
jiào wo, wǒ xiànzài láibují le.

It's half past eight! Why didn't you
get me up before? Now I won't make
it in time.

Nǐ yě bu kuài diǎnr shōushi, wǒ-
men dōu děngjí le.

Will you hurry up and get your things
ready? We're all getting itchy
(from waiting).

Tā yě bu kuài diǎnr lái, cài
yǐjīng liáng le!

What is keeping him ["Won't he even
come a little faster"]? The food
is cold already!

yuánlái: (1) "originally" In this meaning, it is usually interchange-
able with běnlái, which you learned in Unit 7.

Tā yuánlái bù chī ròu, xiànzài
bù zhīdào zěnme chīqilai le.

He didn't used to eat meat. No he's
started eating it for some reason.

Wǒ yuánlái méi jìhua qù Ōuzhōu,
hòulái tā yídìng yào qù, wǒ
yě jiù gēnqù wánrle yítàng.

I hadn't originally planned to go to
Europe. Then she insisted on going,
so I went along for the fun of it.

(2) Used when revealing a fact which was not previously known, especially
when that fact provides an explanation or solution to a puzzling situation.
This can sometimes be translated by "it turns out that..." or by "So...!"
(Běnlái cannot be used for this meaning.)

Wǒ xiǎng shì tā xiěde, yuánlái
jiù shì nǐ xiěde!

Oh, so you wrote this! I thought
he wrote it.

À! Yuánlái nǐ jiù shì Xú Xiān-
sheng? Huānyíng, tài huānyíng
le!

Oh! So you're Mr. Xú? Welcome!
Welcome indeed!

À, yuánlái shì zhème huí shì!

Oh! So that's what happened!

(3) Yuánláide may be used to modify a noun, with the meaning "original":

Wǒmen yuánláide jìhua shì xiàge
Xīngqīwǔ qù.

Our original plan was to go next
Friday.

Tāmen yuánláide fángzi zài
chéngwàitōu, xiànzài bān dào
chéngli qu zhù le.

Their original house was outside the
city, (but) now they've moved
into the city.

* gēn, "to follow, to go along with"

Unit 8, Review Dialogue

In Lǐ Píng and Tom's room, Tom (A) is getting his things packed, when Lǐ Píng (B) comes in.

- B: Tāngmǔ, wǒ tīngshuō nǐ yào qù dàlù le?
Tom, I hear you're going to the mainland?
- A: Shì a, shàngwú wǒ dào lǐngshiguān qù kàn yige péngyou. Zhèng-hǎo yǒu yige gōngsī dào dàlù qu tán shēngyì. Tāmen yào yige dǎ zì dǎde kuài, yòu dòng diǎnr Zhōngwénde rén.
Yeah! I went to the consulate this morning to visit a friend, and there just happened to be a company going to the mainland on business. They wanted someone who could type fast and who understood a little Chinese.
- B: Nǐ yùqī zhēn bú cuò. Yào qù duō jiǔ ne?
You're so lucky. How long are you going for?
- A: Yào kàn qíngkuàng, dàgài bànge yuè dào yíge yuè.
We'll have to see. Probably two weeks to a month.
- B: Wǒ yě dào Táiwān qù bànge yuè. Wáng Chéng qǐng wǒ hé Xiǎo Wén dào tā jiā qu wánr.
And I'm going to Taiwan for two weeks. Wáng Chéng invited Xiǎo Wén (Lǐ Wén) and me to his house.
- A: Àhà! Zhè yíxià zhēn bú cuò, wǒ qù dàlù, nǐ qù Táiwān, huílai yǐhòu wǒmen lái yige kǎoshì, kànkan shéi duì shèhuì qíngkuàng yánjiūde bǐjiào hǎo.
That's great! You're going to Taiwan and I'm going to the mainland. When we get back we'll have to have a little contest and see who's done a better job of studying society.
- B: Hǎo!
Okay.
- (Lǐ Píng's grandmother (C) enters.)
- C: Xiǎo Píng, Tāngmǔ, nǐmen dōu zài zhèr ne!
Hi, Xiǎo Píng. Hi, Tom.*
- B: Nǎinai, nín zěnmé bú shuì wǔjiǎo le?
How come you're not taking your nap, grandma?..
- A: Lǐ Nǎinai, duìbuqǐ, wǒmen bǎ nín chǎoxǐng le.
I'm sorry Grandma Lǐ, we woke you up.

*Notice that grandma says literally "You are both here." This, however, is not a statement made after looking for the two and finally finding them. It's simply a common way of greeting or starting a conversation: you state the obvious.

**More literally, "How is it you are no longer taking your nap?" (New-situation le)

C: Méiyóu, wǒ yě gāi qǐlái le.*

No you didn't. It was about time I got up anyway.

Tāngmǔ a, nǐ dào dàlù qu, bú xiāng zài Měiguó, zài Xiānggǎng; yào zhīdao duō zhàogu zìjǐ. Xiǎo Píng māma chūqu gěi nǐ mǎi diǎnr dōngxī dàishang.

Tom, when you go to the mainland, it won't be like America or Hong Kong; you'll have to know how to look after yourself. Xiǎo Píng's mother went out to get you some things to take with you.

A: Lǐ Nǎinai, wǒ shénme dōu yǒu, bú yòng dài le.

I have everything, Grandma Lǐ, I don't need to take anything else.

(Xiǎo Wén (E) comes in quietly.)

E: Wǒ nǎinai, wǒ mā dōu téng nǐ, nǐ jiù dàishang ba!

My grandmother and mother are fond of you, go ahead and take the things!

A: Lǐ Nǎinai, wǒ huí Měiguó yǐqián, hái xiāng zài lái yíci, xíng bu xíng?

Grandma Lǐ, I have to come back here once again before I go to America. Will that be okay?

C: Zhèi háiizi, zěnme bù xíng ne? Zhèr jiù shì nǐde jiā ya!

Oh, this youngster! How could it not be all right? This is your home!

A: Nín yào wǒ gěi nín dài diǎnr shénme dōngxī a?

Did you want me to bring you back something?

C: Duì le, zhèr yǒu yìzhāng dānzi, shì yìxiē gōngyìpǐn, qián jiù zài zhèige xìnfēnglì, nǐ kànzhe mǎi ba!

Yes, here's a list.*** It's some handicrafts. The money is in this envelope. Buy what you can.

E: Nǎinai, zánmen jiā yǒu nàme xiē gōngyìpǐn, hái mǎi tā gān shénme!

We have so many handicrafts already, why do you want to buy more of them?

C: Shǎ háiizi, děng dao nǐ jiēhūnde shíhou jiù yǒu yǒng le.

Silly girl! They'll come in handy when you get married.

E: Nàme nántǐng!

Ugh! That sounds awful!

C: Nà yǒu shénme nántǐng, hǎo shìr ma!

What's so awful about that? That (marriage) is a happy event.

*In other words, they did wake her up with their talking.

**Grandma is referring to living conditions--it's not as comfortable on the mainland as in the U.S. or Hong Kong.

***This is a natural example of how one who has freely extended favors is not shy to ask a favor in return.

- E: Nǐmen zài zhèr,* wǒ qu kànkàn, Don't get up.* I think mom is
hǎoxiàng māma huílai le. back, I'm going to go see.
- (Xiǎo Wén leaves.)
- A: Nǎinai, Xiǎo Wén zhēnde yào, Is Xiǎo Wén really getting married,
jiēhūn le? grandma?
- B: Shi zhème huí shì, Xiǎo Wén It's like this: When Xiǎo Wén
zài Yīngguo niàn shūde shíhou was studying in England she met a
rènshile yíge Rìběn rén, xiànzài Japanese guy. Now he works at the
tā hé Xiǎo Wén zài yíge yínhángli same bank as she does. He's very
zuò shì, duì Xiǎo Wén bú cuò. nice to her, but . . .
Kěshì . . .
- C: Yuánlái, wǒ hé Xiǎo Wén tā Originally, Xiǎo Wén's father and
bàba dōu bù tóngyì. Nǐ xiǎng ma, I were both against it. After all,
Zhōngguo rén hé Rìběn rén zěnm there's just no way that Chinese and
yě méi bànfar biàncheng yìjiāzi** Japanese can become part of the same
ya! Kěshì Xiǎo Wén hé tā māma family. But Xiǎo Wén and her mother
yuànyì, wǒmen yě jiù bù néng wanted it, so there wasn't anything
shuō shénme le. we could say about it.
- A: Xiǎo Wén māma zěnm shuō ne? What did Xiǎo Wén's mother say
about it?
- C: Tā quànle wo hǎojǐcì. Tāde She tried to persuade me many
huà yǒu dàoli. Tā shuō, Zhōng- times. What she said makes sense.
guo rén hé Rìběn rén shì dǎguo She said that the Chinese and the
zhàng. Kěshì xiànzài, shìqing Japanese did go to war, but now that
yǐjīng guòqu jǐshínián le, wèi- it's all been over for a few decades,
shénme hái yào ràng háizimen chī why should the children still be made
kǔ ne? to suffer for it?
- A: Bómǔ shuōde duì. Éi, wǒ lái She's right about that. By the
Xiānggǎng zěnm duō tiān le, zěn- way, I've been here in Hong Kong for
me hái méi kànjian ta ne? so many days now, how is it that I
haven't seen him?
- C: Tā huí Rìběn kàn tā māma qu le, He went back to Japan to visit his
nèi shì ge xiǎoshunde háizi. Dēng mother. He's a very filial boy. He
nǐ cóng dàlù huílaide shíhou, tā should be back by the time you come
yě gāi huílai le. back from the mainland.
- A: Zhēn yǒu yìsi! That's so interesting!

*More literally, "You people are here." Notice this simple way of leaving a group. "You're here" is the functional equivalent of "You stay here," i.e., "I'm going to leave. Please go on talking without me." Another sentence you can use when leaving a group is Nǐmen tántan, wǒ xiān zǒu, "You go on talking, I'm going to leave."

**yìjiāzi means yìjiā rén (one family).

- C: Yǒu yìsi ba,¹ Tāngmǔ, nǐ bù zhī-
dào, rén lǎo le, guānniàn yě lǎo
le, yǒude shíhour zhēnde yào gǎi-
gai le. Oh, it's interesting all right.¹
You don't know, Tom, when a person
gets old, their ideas get old too.
Sometimes one really has to change
a bit.

(Xiǎo Píng's mother [F] comes in carrying some things.)

- B: Mā, nǐ huílai le? Hi mom, you're back?
- F: Huílai le. Hi, yeah, I'm back.
- A: Bómǔ, wǒ shuō shénme hǎo ne?
Nín shízài tài kèqi le. Auntie, what can I say? This is
really too polite of you.
- F: Zhèidiǎn chīde, yòngde, dōu
dàiqu, zhèliǎngjiàn yīfu
děngyixià chuānchuan kàn, héshì
bu héshì. This food and these things are for
you to take with you. And these two
things to wear you can try on later
and see if they fit you.
- A: Bómǔ, nà jiu xièxie le. Well then, thanks a lot, auntie.
- F: Nàme yidiǎndiǎn dōngxī xiè
shénme. Lùshang hǎohǎo zhàogu
zìjǐ, shìqing wánle jiu huílai,
xiūxi jǐtiān zài huí Měiguó. Why should you thank me for these
odds and ends! You just look after
yourself very carefully while you're
traveling, and when the job is fin-
ished come back here and rest up for
a few days before you go back to
America.
- A: Ng, wǒ yídìng huílai. Okay, I'll be sure and come back.
- C: Guò liǎngtiān, Xiǎo Píng, Xiǎo
Wén yě yào zǒu le. Xiǎo Píng
mā,² jīnr³ wǎnshang zām⁴ bú zuò
fàn le. Dēng huǐ Xiǎo Píng
bàba huílai, yíkuàir chūqu chī
wǎnfàn, gěi háizimen sòngsong
xíng, hǎo bu hǎo? In another day or two Xiǎo Píng and
Xiǎo Wén will be leaving too. Mom,
let's not make dinner tonight. When
Xiǎo Píng's father gets back, we'll
all go out to dinner and have a going-
away party for the kids, okay?
- F: Hǎode, hǎode. All right.

¹Grandma's reply intimates that the experience of her granddaughter having a Japanese boyfriend put her through some difficult times and made her reflect deeply on her opinions.

²Grandma Lǐ here addresses her daughter-in-law as Xiǎo Píng mā, "Xiǎo Píng's mother." Compare this with the way some grandparents in English-speaking countries call their grandchildren's parents "Mom" and "Dad" even though they are their own children.

³jīnr: jīntiān (Běijīng)

⁴zām: The slurred pronunciation of zánmen used in conversation. (Běijīng)

Unit 8, Tape 2 Workbook

Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

Exercise 2

In this exercise a mother and son talk in their apartment in Hángzhōu.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

xiǎo diǎnr shēngr

a little more quietly

bāo

to wrap

tán liàn'ài

to be in love, to be going together
(having a courtship)

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why is his sister going to America? Why is she taking handicrafts?
2. What will happen in the evening?
3. What news does he learn about his sister?
4. Does his mother seem nervous? How can you tell?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

Exercise 3

In this conversation a mother talks to her daughter in Běijīng about her grandparents.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words for this conversation:

qiánxiē nián

a few years back

zài shuō

besides, moreover

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What is Xiǎo Yún doing? Why?
2. What is the latest news about Xiǎo Yún's grandfather?
3. Why does the mother seem to have little regard for the company she talks about?
4. According to the mother, what is the grandfather's attitude toward work?
5. What does the mother ask her daughter to write into the letter to grandfather?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

Exercise 4

This conversation takes place in the office of a factory in Běijīng where an older man and a younger man are on the night shift.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

Lǎo Shīfu

old master

gémìng

revolution

Zhū Lǎozǒng

(an affectionate name for Zhū Dé,
a military leader of China and
commander of the Eighth Route
Army during the war of resistance
against Japan.)

jūnduì

army

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What did Wáng Lǎo Shīfu do before the war of resistance against Japan? Was it a secure job?
2. What happened to his business during the war of resistance against Japan?
3. What did "Zhū Lǎozǒng" (Zhū Dé) do at that time? What did Wáng Lǎo Shīfu do for Zhū Lǎozǒng?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Dialogue and Translation for Exercise 2

A mother (B) and her son (A) talk in their apartment in Hángzhōu.

- | | | |
|----|--|--|
| A: | Mā, wǒ jiějie shénme shíhou zǒu a? | Ma, when is older sister leaving? |
| B: | Wǎnshang shíyīdiǎn zhōngde huōchē. Nǐ <u>xiǎo diǎnr shēngr</u> shuō huà. Bié bǎ tā chǎoxǐng le, ràng ta zài duō shuì yìhuǐr. | On the 11:00 train this evening. Speak a little more quietly. Don't wake her, let her sleep a little while longer. |
| A: | Ào, jiějie shuì wǔjiào na, wǒ xiǎo diǎnr shēngr. Mā, jiějie yào dàizǒude dōngxī dōu zhǔnbèi-hǎo le ma? | Oh, sister is taking a (noontime) nap. I'll speak more softly. Ma, have all the things older sister is going to take along with her been gotten ready? |
| B: | Chābuduō le, jiù shì hái yǒu yìxiē gōngyìpǐn méiyǒu nònghǎo, nǐ huílaile, zhèngzhǎo bāngbāng máng, bǎ zhèxiē dōngxī <u>bāoqilai</u> . | Just about, there are just a few handicrafts not yet taken care of. You've come back just in time to help by wrapping these things. |
| A: | Jiějie shì dào Měiguó qù niàn shūde, dài gōngyìpǐn gān shénme? | Sister's going to America to go to school; what is she taking handicrafts for? |
| B: | Zài dàxuélǐ niàn shū zǒng huì yǒu ge hǎo péngyou, wàiguó rén xǐhuan Zhōngguó gōngyìpǐn, dàishang yìdiǎnr, sòngsong rén, bú shì hěn hǎo ma? | In college you're always going to have a good friend. Foreigners like Chinese handicrafts. So isn't it a good idea to take some along to give people as gifts? |
| A: | Hǎo, wǒ yìhuǐr jiù bāohǎo le. | Okay, I'll have them wrapped in a minute. |
| B: | Duì le, nǐ zài zhèr nòng, wǒ dào chúfáng kàn yíxià, kànkàn cài hǎole méiyǒu. | Oh--you take care of this here, and I'll go take a look in the kitchen to see if the food is done. |
| A: | Wǎnshàng hái yǒu kèren ma? | Are there guests coming tonight, too? |
| B: | Yǒu. Dēng yíxià Zhōu Bómǔ hé tā érzi lái gěi nǐ jiějie sòng-xíng. | Yes, in a little while Mrs. (Auntie) Zhōu and her son are coming over to give your sister a send-off. |
| A: | Mā, wǒ kàn, wǒ jiějie gēn Xiǎo Zhōu hǎoxiàng bú cuò ma? | Ma, I think older sister and Xiǎo Zhōu seem to be getting along pretty well! |
| B: | Shǎ hái zi! Nǐ jiějie gēn Xiǎo Zhōu <u>tán liàn'ài</u> kuài yìnián le, nǐ hái bù zhīdào! | You dumb kid! Your sister and Xiǎo Zhōu have been in love for almost a year now. Didn't you know?! |

- A: Ào! Yuánlái shì zènme huí shìr! Hǎo, mā, nǐ kuài máng qu ba! Zhèi diǎnr gōngyìpǐn jiāo gěi wǒ le. Oh, so that's what's been going on all along. Okay, mom, you go ahead with your work. Hand the handicrafts over to me.
- B: Nǐ kuài bǎo, bǎowánle, dào chūfáng lái bāng wo máng. Get these wrapped quickly. When you're done, come to the kitchen and help me.
- A: Xíng, wǒ yìhuǐ jiù lái. Okay, I'll be there in a minute.

Dialogue and Translation for Exercise 3

In Běijīng a mother (B) talks with her daughter (A).

- B: Xiǎo Yún na, zuótiān kǎoshì kǎowán le, jīntiān hái zài wūli máng shénme na? Xiǎo Yún, your exams were over yesterday. What are you still working on here today?
- A: Xiě jǐfēng xìn, zhèixiē xìn zǎo jiù gāi xiě le, jīntiān yǒu yìdiǎnr shíjiān, wǒ xiǎng bǎ tāmen xiěwán. Writing a few letters. I should have written them a long time ago. I have a little time today, so I wanted to get them written.
- B: Gěi yéyede xìn xiěle méiyǒu? Yéye nàme téng nǐ, kuài gěi tā xiě fēng xìn ba! Have you written grandfather? He's so fond of you, you really should write him a letter!
- A: Shàngcì yéye lái xìn shuō, tāmen gōngsī qǐng tā qù bāng máng ne. Zhèijiàn shìr, nín zènme xiǎng? The last time grandfather wrote, he said that their company had asked him to go help out. What do you think of that?
- B: Tāmen gōngsī xiǎng gēn wàiguó rén zuò shēngyì, qǐng yéye qù bāng máng, zhèijiàn shìr, wǒ shénme yě bù yuànyì shuō. Their company wants to do business with foreigners, so they asked your grandfather to help out. I don't want to say anything about this.
- A: Wèishénme ne? Why?
- B: Qiánxiē nián, tāmen gōngsīde rén shuō nǐ yéye, shuōde nàme nántīng. Xiànzài tāmen yǒu wèntí le, yòu xiǎngdào nǐ yéye le. Suàn le ba, ràng tāmen kànzhe bàn ba. Wǒ bù xiǎng quàn nǐ yéye qù bāng zhèige máng. Niánji dàle, hǎohāorde zài jiāli xiūxiūxiū bǐ shénme dōu hǎo. A few years back, the people in the company were saying such awful things about your grandfather. But now, they go to him with their problems. The hell with it! Let them do what they like. I don't want to advise your grandfather to help them. When a person gets old, it's best for him to stay at home and get a lot of relaxation.

*This means "No comment. If I said anything about this, it wouldn't be complimentary."

A: Mā, wǒ xiǎng yéye yíding bù tóngyì nín de shuōfǎr. Guòquè shì yǐjīng guòqu le. Xiànzài yǒu rén qǐng tā bāng máng, zài shuō zhèixiē shìr duì guójiā yǒu hǎochu, tā yíding huì qù zuòde.

Ma, I'm sure that grandfather wouldn't agree with that. What's over is over ("Past things are already past"). Now someone asks him to help out, and besides, these things are good for the country. I'm sure he'll do it.

B: Wǒ yě zhīdao, nǐ yéye nèige rén zhǐ yào yǒu gōngzuò, bù guān duō nán, tā yě huì pīnmǐng qù zuòde. Nǐ xiě xìn de shíhou, bié wàngle xiěshang, ràng tā bié tài lèi le, měitiān shuì ge xiǎo wǔjiào.

I know that too. Your grandfather is the kind of person who, as long there's a job, will knock himself out to do it, no matter how hard it is. When you write the letter, don't forget to write that he mustn't tire himself out too much, and to take a little noontime nap every day.

A: Hǎo. Xiěshang le. Nǎinai huì hǎohāo zhàogu yéyede. Nín fàng-xīn hǎo le.

Okay. It's written. Grandma will take good care of grandfather. Don't you worry.

B: Ài! Hǎo le, wǒ yào chūqu mǎi dōngxì, nǐ de xìn xiěwán le méiyǒu? Wǒ lái gěi nǐ jì.

(Sigh) Okay, I've got to go out to buy some things. Have you finished writing your letters? I'll mail them for you.

A: Zhèi sānfēng xìn xiěwán le, děng yíxià, wǒ tiēshàng yóupiào. Hǎo, xiànzài hǎo le. Nín nǎzǒu ba.

These three are finished. Wait a second while I put stamps on them. Okay, they're ready. Here they are.

B: Wǒ zǒu le.

I'm leaving.

A: Mā, nín zǎo diǎnr huílai!

Ma, don't be gone long!

Dialogue and Translation for Exercise 4

In the office of a factory in Běijīng, an older man (B) and a younger man (A) are on the night shift:

A: Wáng Lǎo Shīfu, nín xiūxi yì-huǐr ba. Wǒ zài zhèr kànzhe, nín bié dānxīn, wǒ bú huì shuì jiàode.

Old Master Wáng, you rest a while. I'll watch things here, don't worry. I won't fall asleep.

B: Òu, wǒ bú lèi, zánmen liǎ^o liáoliào tiānr ba!

I'm not tired. Let's us two have a chat!

A: Wáng Lǎo Shīfu, wǒ tīngshuō, nín jiěfàng qián jiù cānjiā gémìng le, nín de gùshi yíding bù shǎo, gěi wǒ jiǎngjiang ba!

Old Master Wáng, I've heard that you joined the revolutionary ranks before liberation. You must have a lot of stories; tell me one!

^oliǎ: A colloquial word meaning liǎngge.

- B: Nǐ zhīdao, jiěfàng qián wǒ shì zuò xiǎo mǎimaide, nèi shíhou zuò xiǎo mǎimai duó nán! Néng bu néng zhuān yìdiǎnr qián dōu yào kàn yùnr qǐ hǎo huài. You know, before liberation I was in small business. At that time, it was so hard to do small business. Whether or not you could make a little money depended on whether your luck was good or bad.
- A: Hòulái ne? And later?
- B: Hòulái Rìběn rén lái le, Rìběn rén gēn zánmen dǎ zhàng. zhèi yíxiàzi wǒde mǎimai . . . Later the Japanese came. After the Japanese went to war with us, my business . . .
- A: Zuòtùxiàqu le. You couldn't carry it on.
- B: Bú shì, wǒde mǎimai yuè zuò yuè dà le. No, it got bigger and bigger.
- A: Zěnmē ne? How was that?
- B: Nǐ xuéguo lìshǐ. Nǐ zhīdao nèi shíhou Zhū Lǎozōng gēn Rìběn rén dǎle yízhàng . . . You've studied history. You know that at that time Zhū Lǎozōng (Zhū Dé) fought with the Japanese . . .
- A: Zhīdao, nèi yízhàng dǎle hǎo jǐge yuè. Nèi shíhou nín gān shénme ne? Yes, they fought for many months. What were you doing at that time?
- B: Wǒ? Wǒ yìtiān dào wǎn nǎzhe dānzi gěi Zhū Lǎozōngde jūnduì mǎi dōngxi ya! Shénme chīde, chuānde, yào a, wǒ dōu néng mǎidào. Me? From morning to night I was carrying a list buying things for Zhū Dé's army. Food, clothes, medicine, I could buy them all.
- A: Ēi, zhēn yǒu yìsi, nín zài gěi wǒ jiǎngjiang. Gee, that's fascinating, tell me more.
- B: Òu, xiànzài bù néng jiǎng le. Zánmen gāi chūqu kànkàn le. Yàoshi méiyǒu shénme wèntí, huílai wǒ zài gěi nǐ jiǎng. I can't now. It's time we went out and took a look. If there aren't any problems, I'll tell you more after we get back.
- A: Nà zánmen zǒu ba! Then let's go!

VOCABULARY

Module & Unit

ài	to love	7.6
àishang	to fall in love with	7.6
āndìng	to be peaceful and stable, to be quiet and settled	7.7
bàba	father, dad, papa	7.4
báitiān	daytime	7.3
-bān	(counter for class of students)	7.3
bàng	to be great, to be fantastic, to be terrific	7.4, 7.7
bāng máng	to help; help	7.4
bāngzhu	to help; help; as a help to, for	7.2
bāo	to wrap	7.8
bǎochí	to keep, to preserve, to maintain	7.5
bǎohù	to protect	7.6
bèihòu	behind someone's back	7.2
-bèizi	all one's life, lifetime	7.2
běnlái	originally, in the beginning, at first; to begin with, in the first place	7.7
běnrén	herself, himself, oneself, myself, etc.	7.6
bǐ	to compare	7.1
biàn	to change, to become different	7.3
biànchéng	to change into	7.2, 7.3
bǐcǐ	each other, one another, both; the same to you	7.5
bìnggrén	sick person, patient	7.3
bómǔ	aunt (wife of father's elder brother); (term for the mother of one's friend)	7.8
bóshì	Ph.D.	7.2
bú fāngxīn	to worry	7.3
bù guǎn	no matter (what, whether, etc.)	7.5, 7.6
bù huāng bù máng	calm, not the least bit flustered	7.8
bú jiàn bú sǎn	don't leave until we've met up	7.7
bù jiǎndān	not ordinary, not commonplace; remark- able	7.7
bù néng bu	to have to, must	7.7
bù shǎo	to be quite a lot, to be much, to be many	7.4
bú shì...jiù shì...	if it isn't...then it's...; either... or...	7.7
bú xiàng huà	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)	7.6

cái	only (before an amount)	7.3
cái	only in that case, only under this condition	7.5
cáichǎn	property	7.4
cānjiā	to participate in, to take part in; to join; to attend	7.6
cháng	to be long	7.1
chàng gē	to sing (songs)	7.6*
chǎo	to be noisy; to disturb by making noise	7.8
chǎoxǐng	to wake (someone) up by being noisy	7.8
-chéng	(verb ending) into	7.3
chéngshì	city; urban	7.6
chéngyuánguó	member country	7.6*
chībuxiàqù	to be unable to eat	7.3
chī kǔ	to suffer, to undergo hardship	7.4
chōu yān	to smoke (tobacco)	7.6
chuáng	bed	7.2*, 7.5*
chuántǒng	tradition, traditional	7.1
cónglái	ever (up till now), always (up till now)	7.3
cónglái bù/méi	never (up till now)	7.3
cóng...(Verb)-qǐ	to begin (Verb)-ing from...	7.7
cūnr	village	7.6*
dàduōshù(r)	the great majority	7.5
-dài	generation; era, (historical) period	7.5
dàishang	to take along (Běijīng)	7.8
dàjiě	"older sister" (a respectful term of address for a woman about one's own age or older)	7.4*
dàlù	mainland, continent	7.1
dǎng	(political) party	7.6
dānxīn	to be worried, to be uneasy	7.4
dānzi	list; form	7.8
dào	to pour, to dump	7.1
-dào	(resultative ending used for perception by one of the senses: <u>jiàndào</u> , <u>kàndào</u> , <u>tīngdào</u> , etc.)	7.3
-dào	(resultative ending used to indicate reaching; in <u>xiǎngdào</u> , <u>tándào</u> , etc., translated as "about" or "of")	7.3
dàochù	everywhere	7.7*
dàodé	morality, morals, ethics	7.2*
dào lājī	to take out (dump) the garbage	7.3*
dàolǐ	principle, truth, hows and whys; reason, argument, sense	7.2
dàxuéshēng	college student	7.1*
dǎ zhàng	to fight a war, to go to war	7.8

dǎ zhēn	to get an injection	7.8*
dǎ zì	to type (on a typewriter)	7.6
dé	to get	7.5
dédao	to receive, to get	7.5
-de huà	if; in case; supposing that	7.6
děi kàn	to depend on	7.8
děng	when; by the time; till	7.8
děng dào	wait until; when, by the time	7.3
děng yíxià	wait a minute; in a little while	7.8
-diǎn	point	7.1
diào yǎnlèi	to cry	7.3*
dìwei	position, status	7.2
dǒngde	to understand, to grasp, to know	7.1
duǎnpiān	short (stories, articles)	7.6
dúlì	to be independent; independence	7.2
duó (duō)	how (to what extent)	7.4
duó hǎo!	how great that is!	7.2*
duōshù(r)	the majority (of), most (of)	7.5
éi	say! (interjection telling that the speaker just thought of something)	7.3*
értóng	child (formal word)	7.6
érxífu(r) (-fer)	daughter-in-law	7.4
fādá	to be (highly) developed, to be flourishing, to be prosperous	7.2*, 7.5
fǎlǚ	law	7.7
fān	to translate	7.7*
fàn	to violate, to offend, to commit; to have an attack (of an old disease)	7.7
fǎnduì	to oppose, to be against	7.1*
-fāngmiàn (-mian)	aspect, side, area, respect	7.1
fāngwèn	to visit	7.6*
fǎnzhèng	anyway, in any case	7.3*
fàn zuì	to commit a crime	7.7
fāzhǎn	to develop, to expand, to grow	7.5
fēn	points	7.5*
fēn	to divide, to separate, to split	7.6
fēngsú	custom(s)	7.5
fēnkāi	to separate, to split up	7.6
fùnǚ	woman; women, womankind	7.2
fúqi	blessings, good fortune	7.4
gāi	will probably	7.4*
gāi	should, ought to	7.4*, 7.8

gài	to build, to construct	7.4°
gǎibiàn	to change; change(s)	7.1°, 7.5
gànbu	cadre	7.6
gǎnjué	feeling, sensation; to feel, to perceive	7.1
gànmá	to do what; (colloquial) why on earth, what for	7.8
gàn shenme	to do what; (colloquial) why on earth, what for	7.8
gǎnxiè	to be thankful, to be grateful	7.3°
gāogàn	senior cadres	7.6°
gāozhōng	senior high school	7.1°, 7.2°, 7.5°
gèguó	various countries	7.1°
gémìng	revolution	7.8°
gēn	to follow	7.8°
gōng	male (for animals)	7.2°
Gòngchǎndǎng	Communist Party	7.6
gōngchǎng	factory, mill, plant, works	7.6°
gōnggong	grandfather, grandpa (paternal)	7.4°
gōngkè	homework	7.7°
Gòngqīngtuán	Communist Youth League	7.6°
gōngshāngyè	industry and commerce	7.5
gōngyè	industry	7.5
gōngyìpǐn	handicrafts	7.8
guǎn	to take care of; to mind, to bother about	7.2
guǎnggào	advertisement	7.7
guānniàn	concept, idea, notion	7.2
guānxīn	to be concerned/care about	7.1°
guānyú	as to, with regard to, concerning, about	7.1
gǔhuī	bone ashes, ashes (of a person)	7.5°
guīju	rules of proper behavior, social etiquette, manners; special customs, established practice, rule (of a community or organization)	7.3°, 7.4
guójiā	country, state, nation; national	7.1
guòqù	the past	7.4
guòqu	to pass; to pass away, to die	7.8
guò rìzi	to live; to get along	7.4°
gùshi	story	7.6
gǔshū	ancient book	7.1°
hǎi	fairly, passably	7.4
hǎiluòyīn	heroin	7.7°
hǎochù	benefit, advantage	7.5
hǎohāor	properly, carefully, thoroughly	7.1°, 7.8
hǎo shi hǎo, kěshi...	well, okay, but...	7.3°
hǎoxiàng	to seem as if, to seem like	7.8

hēiyè	(darkness of) night, nighttime	7.3
hèn	to hate, to loathe, to detest	7.6
Hóngwèibīng	(a) Red Guard; the Red Guards	7.6
hòulái	later, afterwards	7.2 [*] , 7.5
Huáshèngdùn Yóubào	Washington Post	7.7
-huì	(counter for <u>shì</u> , "matter")	7.8
huì	might; to be likely to; will	7.1
huó	to live; to become alive; to survive; to be live/alive/living; mobile, moving	7.5
húshuō	to talk nonsense; nonsense, drivel	7.2 [*]
hùxiāng	mutually	7.4
jì	to remember; to commit to memory	7.5 [*]
-jiā	(counter for families)	7.4
jiǎndān	to be simple	7.7
jiǎng	to stress, to pay attention to, to be particular about	7.3
jiǎng	prize	7.5 [*]
jiǎngjiu	to be particular about; to be elegant, to be tasteful	7.3 [*]
jiàotáng	church, cathedral	7.7 [*]
jiàoyu	to educate; education	7.7
jiārù	to join	7.6
jiāting	family	7.3
jīdòng	to be agitated, to be worked up	7.1 [*]
jiè	to borrow; to lend	7.1
jièdao	to successfully borrow	7.1
jiěfàng	to liberate, to emancipate; liberation	7.6
jiéhūn (jiēhūn)	to get married	7.2
jièyì	to mind, to take offense	7.6
jíjí mángmáng	in a hurry, extremely rushed	7.6
jímáng	to be hasty, to be hurried	7.6
jìnbù	to progress; progress	7.7
jìndàishǐ	modern history	7.1 [*]
jīngshén	energy, spirits	7.3 [*]
jīnr	today (Běijīng)	7.8 [*]
jǐnzhāng	to be nervous, to be upset	7.3 [*]
jìzhu	to remember	7.1 [*]
-jù	sentence; (counter for sentences or utterances, often followed by <u>huà</u> , "speech")	7.1
jūnduì	army	7.8 [*]
júzi shuǐ(r)	orange juice (Běijīng)	7.1 [*]
(V V) kàn	try and (V), (V) and see how it is	7.7
kàn	to depend on	7.8

kānbuqǐ	to look down on, to scorn, to despise	7.4
kāndao	to see	7.3
kānzhe	(followed by a verb) as one sees fit, as one deems reasonable	7.8
kǎo	to take/give an exam, test, or quiz	7.8
kào	to depend on, to rely on; to lean against; to be near, to be next to	7.2
kǎolǚ	to consider, to think about; consideration	7.1
kǎoshì	to take/give an exam, test, or quiz; exam, test	7.8
kě'ài	to be loveable, to be adorable	7.8°
kěkǎiyīn	cocaine	7.7°
Kěkǒukělè	Coca Cola	7.1°, 7.3°
kělián	to be pitiful	7.3°
kěn	to be willing to	7.7°
kū	to cry	7.3
...lái	for the past... (amount of time)	7.6
lái	(used before a verb to express that something will be done)	7.7
lái	to do (something), to perform (something), to have (an event), to help oneself to (food, etc.), to join in (a game, etc.)	7.8
lājī	garbage	7.3°
lánwěiyán	appendicitis	7.5°
lǎo	all the time, always	7.8°
lǎodòng	to labor	7.5
lǎodònglì	labor force, labor; able-bodied person	7.5
lǎolao	grandmother, grandma (maternal)	7.4°
lǎolì	labor force; labor	7.5
lǎo shīfu	old master	7.5
lǎoshǔ (lǎoshu)	mouse or rat	7.2°
lǎoxiānsheng	old gentlemen	7.5°
lǎoyé	grandfather, grandpa (maternal)	7.4°
lǎozōng	(used with surname as an affectionate term for a high-ranking PLA commander)	7.8°
liǎ	(Běijīng colloquial word meaning <u>liǎngge</u> , "two")	7.8°
lián...dōu/yě...	even...	7.7
liáo	to chat	7.3
liáo tiān(r)	to chat	7.3
lǐmào	manners, politeness	7.4
lǐngdǎo	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre	7.6

liùshí niǎndài	the decade of the sixties	7.1 [*]
liúxiá	to leave	7.1 [*]
liúxíng	to be common, to be popular, to be prevalent	7.2
luàn	to be in disorder, to be in a mess, to be chaotic; arbitrarily, recklessly, any old way	7.7
luànqībāzāo	in a mess, in confusion, in disorder; miscellaneous, motley, all thrown in together	7.7
ma	(marker for obviousness of reasoning)	7.3
mǎnmǎnr (mǎnmǎn)	slowly; gradually, by and by; taking one's time (doing something); (tell) all about, in all details	7.1
méi yìsi	to be uninteresting/boring; to be pointless/meaningless; to be a drag; to be without value, not worthy of respect, cheap	7.2
míngbai	to understand, to be clear on, to comprehend; to be clear, to be intelligible	7.5
<u>Míng Bào</u>	<u>Ming Pao</u> (a Hong Kong newspaper)	7.7
mǔ	female (for animals)	7.2 [*]
nǎinai	grandmother (paternal)	7.4
nà hái yòng shuō	that goes without saying	7.2 [*]
Nán Měi	South America	7.7 [*]
nánnǚ	men and women, male-female	7.2
nánshòu	to be uncomfortable; to feel bad, to feel unhappy	7.3
nántīng	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous	7.8
ne	(used in questions asking the whereabouts of someone/something)	7.4 [*]
nénglì	ability	7.6 [*]
niánjì (niánjì)	age	7.4
niánqīng	to be young	7.1
nòng (nèng)	to do; to fool with; to get	7.3
nóngcūn	country, rural area; rural	7.5 [*] , 7.6
nónglai	to get and bring	7.3
nóngmín	peasant	7.5 [*]
nóngyè	agriculture	7.5 [*]
nǚlì	to make efforts	7.7 [*]
nǚshēng	coed, woman student	7.3 [*]

pà	to be afraid	7.4°
pǎolai pǎoquè	to run around	7.6°
pèngdao	to run into, to come across	7.8°
-piān	(counter for sheets, articles or pieces of writing)	7.2
piàn	to fool, to deceive	7.2°
pīchá bǐng	pizza	7.1°
píngděng	equality; to be equal (of people)	7.2
pīnmǐng	with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death	7.2
pīzhǔn	to give permission, to approve; approval, permission, sanction	7.5°
pópo	grandmother, grandma	7.4°
qiāng	gun	7.7°
qiáng	to be strong	7.6°
qiánxiē nián	a few years back, in recent years	7.8°
qiāo mén	to knock at the door	7.4°
qíguài	to be strange, to be odd, to be surprising	7.3
qǐlai	to get up (in several senses)	7.4
-qilai	(resultative ending which indicates starting)	7.3
Qīnghǎi	(a province in western China)	7.3°
qíngkuàng	situation, circumstances, condition, state of affairs	7.1
qíngxíng	situation, circumstances, condition, state of affairs	7.1
quàn	to advise, to urge, to try to persuade	7.8
quánjiā rén	the whole family	7.4°
ràng	to make (someone a certain way)	7.1
rén	person; self; body	7.4
rénjia	people; other people; someone else; they; he, she; I	7.4
rèxīn	to be enthusiastic and interested, to be warmhearted, to be earnest	7.3
rèxīnqilai	to become enthusiastic and interested	7.3
rìzi	day; date; time	7.3°
rù	to enter; to join (an organization)	7.6
rù Tuán	to join the Communist Youth League (<u>Gòngqīngtuán</u> or <u>Gòngchǎnzhǔyì Qīngniántuán</u>)	7.6

shā	to kill (means unspecified); to kill (specifically, with a knife or knifelike instrument); to try to kill	7.7
shǎ	to be stupid, to be dumb, to be silly, to be naive	7.8
shāfā	sofa	7.8*
-shang	(verb ending indicating starting and continuing)	7.6
shàng xué	to go to school; to attend school	7.6
shāngyè	commerce, business	7.5
Shàoxiānduì	Young Pioneers	7.6*
shèhuì	society; social	7.1
shēngchǎn	to produce; production	7.5
shēnghuó	to live; life; daily life; livelihood	7.2
shēngyì (shēngyì)	business, trade	7.8
shēnqǐng	to apply (for)	7.2*
shēntǐ	body; health	7.4
shǐ	to cause (followed by a verb), to make, to enable	7.7
shìchǎng	market	7.5*
shìjiè	world	7.6
shìjièshàng	in the world, in the whole world	7.6
shìjièxíng	worldwide	7.7
shíxíng	to practice, to carry out, to put into effect, to implement (a method, policy, plan, reform, etc.)	7.6
shízài	really; to be real	7.2
shòu	to receive	7.7
shòu	to be thin	7.7*
shǒuchāode	handwritten	7.4*
shòu jiàoyù	to receive an education	7.7
shōurù	income, earnings	7.5
shōushi	to straighten up; to get one's things ready	7.4
shǔjià	summer vacation	7.1
shuōbuqīngchu	can't explain clearly	7.1
shuōdao	to speak of; as for	7.3
shuōfǎ	way of saying a thing; statement, version, argument	7.5
shuòshì	Master's degree	7.2*, 7.5*
sǐ	to die	7.3*, 7.5
Sì Shū	the Four Books (<u>Dàxué</u> , <u>Zhōngyōng</u> , <u>Lúnyǔ</u> , <u>Mèngzǐ</u>)	7.4
sīxiǎng	thought, way of thinking	7.5*
sōnghuíqu	to take/escort back	7.5*
sòngxíng	to see (someone off), to wish (someone) a good trip; to give a going-away party	7.8

suàn le	forget it, let's drop the matter, let it go at that; come off it, come on	7.2
sūnnǚ	granddaughter (through one's son)	7.4
sūnzi	grandson (through one's son)	7.4
suǒyǒude...dōu	all	7.3
tán liàn'ài	to be in love, to be going together (courtship)	7.8°
tǎoyàn	to dislike, to be disgusted with	7.6
téng	to be very fond of, to be attached to, to dote on	7.8
tí	to carry (from the hand at the side of the body)	7.8°
tiào	to jump, to leap	7.3°
tímù (-mù)	topic, subject; title; examination question, test problem	7.5
tīng	to heed (advice), to obey (orders)	7.5
tóngjū	to cohabit; cohabitation	7.2
tóngyì	to consent, to agree	7.5
tóu	head, chief, boss	7.7°
-tuán	group, society	7.6
Tuán	(Communist Youth) League	7.6
tǔdì	land	7.4
wàigōng	grandfather, grandpa (maternal)	7.4°
wàipó	grandmother, grandma (maternal)	7.4°
wàiwén	foreign language	7.5°
wǎnhuì	evening party	7.6°
wǎnliàn wǎnhūn	late involvement and late marriage	7.2°
wèile	in order to; for the purpose of; for the sake of	7.5
wénhuà	culture; schooling, education, literacy	7.1
wénxuéjiā	writer, literary man	7.6°
wénzhāng	article, essay; prose (writing) style	7.2
wǒde tiān na!	my God!	7.1°
wǔjiào	noontime nap	7.8
-xià	under	7.6
xiàndài	to be modern; contemporary; modern times	7.1°
xiǎng	to sound, to make a sound	7.4°
xiàng	to be like, to resemble; like; such as	7.2

xiǎngbūchū	can't think up, can't come up with	7.2*
xiāngdāng	quite, pretty, considerably	7.2
xiǎngdao	to think of	7.3
xiāngxìn	to believe (in); to trust, to be convinced (that)	7.7*
xiǎo	young	7.1*
xiǎo diǎnr shēng(r)	a little more quietly	7.8*
xiǎo péngyou	little friend; kids	7.4
xiàoshun	to be filial; filial obedience	7.3
xiǎoshuō(r)	fiction, novel	7.1
xià qí	to play chess	7.6
-xiaoqu	(resultative ending which indicates continuing an action)	7.2
-xiaoqu	down (directional ending used for eating or drinking down)	7.3
xī dú	to take drugs; drug taking	7.7
xíguàn	habit, custom, usual practice; to be accustomed to, to be used to	7.5
xīn	heart	7.3
-xìng	nature, -ness, -ity	7.7
xìngkuǐ	fortunately, luckily	7.4*
xìngqu	interest	7.2
xīnli	in one's heart, in one's mind	7.1*
xīnshì	something weighing on one's mind, worry	7.1*
xīnwén	news	7.2
<u>Xīnwén Zhōukān</u>	<u>Newsweek</u>	7.2
xué hǎo	to learn from good examples, to learn to be a good person	7.7*
xuéhuì	to learn, to master	7.6*
xuéqī	semester, term (of school)	7.1
xuéshēnghuì	student association	7.1*
xué yī	to study medicine	7.2
xùnliànbān	training class	7.6*
yánjiū (-jiū, -jiù)	to study (in detail), to do research on; research	7.1
yào kàn	to depend on	7.8
Yàzhōu (Yǎ-)	Asia	7.1
yèdà	evening university	7.6*
yě gāi	really should	7.4*
...yě hǎo, ...yě hǎo	whether...or...; both...and...	7.5
yě jiù	accordingly, correspondingly, so	7.5
yéye	grandfather (paternal)	7.1*, 7.4
yī	medical science, medicine (used in phrases like <u>xué yī</u>)	7.2
yī	as soon as	7.1*, 7.4*
-yì	hundred million	7.3

yìbiān(r)...	doing...while doing...	7.1
yìbiān(r)...		
yìfāngmiàn..., yìfāngmiàn...	on the one hand...on the other hand; for one thing..., for another thing...	7.2
yìjiāzi	one family; the whole family; the same family	7.8°
yímiàn(r)...	doing...while doing...	7.1
yímiàn(r)...		
yìtiān dào wǎn	all day long	7.3
yīxué	medical science, medicine	7.2
yīyuàn	hospital	7.3°
yìzhí	all along, continuously, all the time (up until a certain point)	7.2
yònggōng	to be hardworking, to be industrious (in one's studies)	7.3
yōu	excellent	7.5°
yǒu	to come up to (a certain level)	7.2°
yòu	also	7.4
yòu	anyway; after all	7.8
yǒu bànfǎ, (duì...)	to be able to deal with (something)	7.7
yǒu bāngzhu	to be helpful	7.2
yǒu dàolǐ	to make sense	7.2
yòuéryuán	kindergarten	7.5°
yǒu guīju	to have manners, to be proper	7.4
yǒu hǎochù	to be beneficial, to be good (for)	7.5
yǒu lǐmào	to be well mannered, to be polite	7.4
yǒu qián	to be rich	7.4
yǒu xiào	to be effective; to be valid	7.7
yǒu xìngqu	to be interested	7.2
yǒu yánjiū	to have done research on; to know a lot about	7.2
yǒu yòng	to be useful	7.3
yuánlái	original, former; originally, formerly; it turns out that..., so...! (expresses finding out the true situation)	7.8
yuànyì	to wish, would like, to want to; to be willing to	7.8
yuányīn	reason, cause	7.6
yuè lái yuè...	more and more..., increasingly	7.2
yuè...yuè...	the more...the more...	7.2
yùnrì	luck	7.8
zài shuō	furthermore, besides, moreover	7.5°, 7.8°
zài yě bù/méi	never again	7.7
zǎo	a long time ago	7.3°
zǎohūn	early marriage; child marriage; to marry as a child; to marry early	7.5

zěnmē (yǐ)huí shì	what's it all about	7.8
zènmē (yǐ)huí shì	like this	7.8
zéren (-rèn)	responsibility	7.7
zhǎng	to grow	7.3
zhǎngdà	to grow up	7.3
zhāngfū	husband	7.5
zhānzhēng	war	7.4
zhǎobudǎo	can't find, to be unable to find	7.2
zhàogu	to take care of; care	7.2, 7.5
zhèi yíxiàzi	after this, as a result of this	7.8
zhème (yǐ)huí shì	like this	7.8
zhèng	just, precisely, right	7.5
zhèngcè	policy	7.5, 7.6
zhèngfǔ	government	7.4, 7.6
zhèngzhǎo(r)	it just so happens that, to happen to, as it happens; just in time, just right, just enough	7.8
zhèngzhì	politics; political	7.1
zhǐ hǎo	can only, to have to, to be forced to	7.4
zhīshi	knowledge	7.2
zhǐ yào	provided that, as long as	7.6, 7.7
-zhōng	in	7.7
<u>Zhōngguó Qīngnián</u>	<u>China Youth</u> (a periodical)	7.2
zhōng nán qīng nǚ	to regard males as superior to females	7.3
<u>Zhōngxuéshēng</u>	<u>High School Student</u> (a periodical)	7.2
zhōukān	weekly publication, weekly magazine	7.2
zhuàn qián	to earn money, to make money	7.3
zhǔrén	host, master	7.3
zhùxiáilai	to move and stay (in a place), to settle down	7.4
zhǔyào	mainly	7.5
zìyóu	freedom; to be free	7.2
zìyóu shìchǎng	free market	7.5
zǒng	always; inevitably, without exception; after all, in any case	7.1
zōngjiào	(organized) religion	7.7
zǒngtǒng	president	7.6
zuǐ	mouth	7.7
zuì	crime, guilt	7.7
zuìjìn	lately, recently; the near future, soon	7.3
zuò	to be, to act as	7.3
zuòbuliǎo	to be unable to do	7.4
zuò lǐbài	to worship, to go to church	7.7
zuòxià	to sit down	7.1